THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

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The June number of the Magazine, increased to twice the usual number of pages, was devoted almost entirely to the exercises of the Anniversary, and the Report of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION, during the year which then had but recently expired. The variety and amount of information communicated was large and highly interesting. Gathered from all quarters, and relating to the general aspects and also to much of the details of the work in the Home and Foreign Fields, we trust it will prove an acceptable offering to our readers generally. It is adapted to enlighten the inquirer concerning the nature and aims of our work, as well as to strengthen the faith and confirm the hopes of its friends, touching the practicability and ultimate accomplishment of its great and glorious designs. And we shall be somewhat mistaken, if it is not made, to a considerable extent, in one portion or another of our wide-spread and growing country, the occasion, on the part of many, of a warmer zeal, a livelier sympathy, and a greatly quickened activity in the sacred cause in which we labor. We assure ourselves of this result, if the number shall be read with care; for we have found, in our experience connected with this branch of Christian enterprise and charity, that the interest and co-operation of individuals and churches in it have borne a remarkable corresponding proportion to their reading on the subject, and to the carefulness with which they have examined its claims.

Those who, for any reasons, have given but little attention to the repeated and impressive predictions of the Scriptures, touching the Papacy, its rise, corruptions, desolating career through the true Church of Christ for centuries, ultimate downfall, and the means by which that great event shall be effected; and those also who do not read our monthly publication, or any other journal of like nature and aim, have but little if any sympathy with the work we have in hand, for the obvious reason that they are ignorant of its wants, and do not see their duty nor their privilege as connected with it.

But those who read, or otherwise inform themselves about it, and especially those who examine it with care, in the light of the Holy Scriptures

and of authentic history, seldom fail most highly to appreciate it, and to rank it among the principal and most important agencies for the promotion of evangelical religion in the world, and also to become its liberal and permanent supporters. Our hope and confidence, therefore, we may as well say, in respect to its just appreciation, support, and usefulness, are, under God, limited to the intelligent portion of the community. From other classes we have but little expectation, except as they may be enlightened, and thus enabled to comprehend our work, and the weighty considerations which demand it, and in view of which it is prosecuted. The events and doings of the past year have therefore been described in the number of the Magazine forwarded to our readers, as we have indicated above, that each may see at one view the position and wants of the Society, and be enabled intelligently to take such measures as its interests may render desirable; and also that every one may, in common with us, share the happiness which is inseparable from the knowledge that good has been done through its instrumentality.

But since much the larger part of that number was prepared and put to press—since the poignancy of our grief, by virtue of the various trials of the last year, had begun to give place to other emotions, induced by the efforts now required and the encouragements and motives connected with the labors of the year which was just commenced—a sudden and almost overwhelming visitation has come upon us, without a note of warning, which covers us with gloom, and deeply affects not our hearts only but all the interests of the Society. The Treasurer, Mr. Anson G. Phelps, to whose abundant labors, judicious counsels, generous contributions, and aid in various ways, voluntarily rendered, the Society was much indebted for its prosperity and efficiency, has been taken from us by death, as we announced in a few brief lines in our last issue. To him, this event, which fills our hearts with sorrow, which utterly confounds all our wisdom, and is wholly inexplicable by mere human reason, we cannot doubt is great gain, for he was eminently a good man. But it throws a shade upon the plans and prospects of the Society for the year on which we have entered. Mr. Phelps had so identified himself with the operations of the American and Foreign Christian Union, had so managed its fiscal affairs, often supplying, for the time being, any immediate want, from his own large resources, that the Board were enabled to project and to do many a good and important work, which, without his presence and countenance, could not prudently have been attempted.

But he is withdrawn from us by the Great Master, who has said to him, "Come up higher." He can be no more with us, and we must now learn to work without him. We would not murmur at the divine allotment which has called him from our circle and left us to pursue our work without his co-operation, for we are assured, that He who hath done this, "doeth all things well." But while we would bow in true and humble submission, and compose to quietness and peace every passion of our hearts, under the bereavement, it remains to us, nevertheless, a mysterious and most trying event.

But we will not indulge in feelings of despondency. There is no occa-

sion. The Savior lives and reigns. The cause we labor to promote is his cause, and he is able to protect and to carry it forward to universal triumph. And we can safely entrust the management of its interests to his hands. We rejoice thus to do. And we are happy in the confidence we entertain, that he can and will overrule all evils, however severe, for good to them who love him. He will not, therefore, suffer our work, so far as it is a part of his great and glorious cause, to be damaged by this sad event, but will make it the means, not merely of our welfare, but also of the welfare of others in the different ranks of his kingdom, who, like ourselves, now feel it most sensibly, but cannot see, perhaps, the things he means to effect by it. But we will trust in his wisdom and grace, and never despond. We will remember that the Lord hath said, he would "dwell in the thick darkness." In this darkness, therefore, which now overshadows us, we have no doubt the Lord himself is in a peculiar manner present, to offer us the benefit of his blessing, the fullness of his support. Let us, therefore, confide more in him, and less in an "arm of flesh," and let us stir up one another to greater activity in the discharge of the duties which he has connected with our respective spheres of labor, that the blessing bestowed on faithful servants may be poured out upon us.

Knowing as we do, the necessity of quickened activity on the part of the friends of the cause, in order to sustain the operations of the current year, and to carry them forward to the point indicated by "the signs of the times," we respectfully and earnestly request the Life-Members and Life-Directors of the Society, and all of our patrons and friends in their respective localities, to cooperate effectually with the Agents and District Secretaries, as they may have opportunity. Every month matures many claims against the Board for missionary service rendered, both in the Home and Foreign Field, and they cannot be unpaid without disastrous results. At this time, and in present circumstances, the Board must look with confidence to those friends to whom God has committed a competence of the goods of this world, to enable them to meet their pecuniary liabilities. And in view of the somewhat revived condition of our commercial, manufacturing, and other kinds of business, and especially of the most remarkable outpouring of the Holy Spirit upon the churches of the land, whereby thousands have been converted to God and added to the number of his people, we can but hope that we shall be encouraged by a prompt and cordial response to our request.

Seldom are a people placed in circumstances such as now distinguish us as a nation. Since the days of the Reformation such an effort has not been made by the Papacy as now, to extend its influence throughout the world. At no period in our history have such bold and persevering efforts been made to propagate Romanism in our own land, as are now put forth. And at no time have motives of greater weight and solemnity been placed before the American churches, to call them out and engage them in works of gospel charity, and measures to extend the domain of religious liberty and an evangelical Christianity, than at the present moment. Trusting that these mo-

tives will be allowed to have their proper influence, and that every pastor, patron, and friend will feel himself personally interested in securing the onward course of the AMERICAN AND FOREIGN CHRISTIAN UNION in its great and good work, we will address ourselves with renewed zeal to our labors, and wait with much interest for those sympathetic and effective responses, which can not only cheer us on the way, but deliver us from some of our fears, and from many, if not all, of our troubles.

## MR. ANSON G. PHELPS.

Mr. ANSON G. PHELPS, the late Treasurer of the AMERICAN AND FOREIGN CHRISTIAN UNION, was the only son of a distinguished merchant of the city of New-York, whose name he bore. He was born in New-York, in 1817, where, with the exception of but brief intervals, his whole life was spent.

He received a pious education, and in 1830, when about thirteen years of age, united with the Presbyterian church, by a public profession of his faith in Christ. He soon after visited England, from which he shortly returned, when his attention was given again to matters preparatory to future operations. Having a preference for mercantile life, his training bore a special reference to it, and in 1837, when but little more than TWENTY years of age, he was admitted a partner in the firm of which his father was the principal member, and which place he retained to the day of his death.

About the time of his connection with the firm alluded to, he again crossed the Atlantic, and visited not merely England, but many of the countries of Europe, protracting his stay considerably longer than on the occasion of his former visit to the capital of the British Empire, but returned after the expiration of some months, and gave himself to the usual duties of the house of which he was a member.

His qualities suited him to his chosen employment, and he was successful. Having now attained to riper years, the influence of early evangelical instruction began to show itself in a more marked manner, and the quickened power of divine grace seemed to be developing a new man. Here seems to have been a renewed consecration of himself to the service of his Divine Master, and a readoption of those great and just principles revealed in the Gospel, which, as years and wealth increased, led him to that manner of life which gave him the confidence and respect of all who knew him.

Mr. Phelps was an honest, modest, pure-minded, and eminently pious man. He was of kind and tender heart, liberal to the poor and deserving, and a most generous benefactor to moral and religious enterprises. Unobtrusive, mild, and gentle in manner and spirit, he nevertheless possessed a quick perception of the proprieties of life, and had remarkable firmness and decision of character, which rendered his companionship and counsels of great value. He was a faithful friend, a cheerful and agreeable companion, a wise and judicious counselor.

But it is not our purpose to write

his biography. We must leave that to other pens. Our aim is merely to give our readers, who did not enjoy a personal acquaintance with him, a brief outline of the man who for the past seven years has acted as the Treasurer of the AMERICAN AND FOREIGN CHRISTIAN UNION, and in that capacity has served it, not only without compensation, but done so much to sustain and extend its interests, in order that they, with us, may cherish his memory and imitate his graces.

Mr. Phelps was chosen Treasurer of the Society in 1851, at an early period after the present organization was effected, and when, from the peculiar state of things, much was required to be done, in order to perfect the arangements entered upon, and to carry on the work of the Society to advantage. Having settled it in his mind to accept the appointment, he gave his attention to the duties involved in it with remarkable carefulness; and notwithstanding the great amount of his own business, as a member of one of the largest and most widely extended firms in New-York, and also his connection with various educational and benevolent institutions, as an active member in their boards of direction, he seldom failed to be present at either the meetings of the Board of Directors of the Society or of the Finance Committee, which, under the direction of the Board, has in charge the fiscal concerns of the institution.

He took an active part in establishing the Society in a fixed and permanent home; and, deputed by his brethren for that purpose, he purchased for the Board their premises in Chambers-street, and which, through his munificence, by his last will, may be regarded as practically released from the remaining pecuniary liability which was resting upon it.

The NECESSITY and IMPORTANCE of the Society grew upon his judgment and the profoundest convictions of his mind every day, and he often deplored the apathy of many professing Christians in regard to a subject of such magnitude, so interwoven with the history of the world for many long centuries, and occupying so large a space in the writings of inspired men, as does the Papacy; and he entertained a fearful confidence that this apathy would be succeeded by an awakening of terrified interest, at the state of things forced on our land, if the usual means and calls of God were not soon responded to by those who now have the ability, by Gospel missions and measures, to avert so dreadful a calamity as seems by the rapid growth and accumulating influence of Romanism to be coming upon us. Under these strong convictions HE TOOK TIME to make occasional contributions to the columns of our Magazine. In this regard he cherished a deep interest in the young men who are studying for the Gospel ministry, and his last communications for our columns were addressed to them, urging them, with great affection and earnestness, to qualify themselves for their duties, and especially for the coming conflict with the "Man of Sin," whose influence, in his judgment, ever had been, and is still, the greatest hindrance which is known to man to the progress of the Gospel throughout the world. These communications may

be found in the October number of the last volume of the Magazine, pages 327–8, and in the May number of the current volume, pages 150–2, over the signature P., and we commend them to the serious consideration of those for whose special attention they were written, and to others also, and rejoice that he has thus left his testimony on record, and that "though dead, he yet speaks."

He felt a very deep interest in the establishment of the American Chapel in Paris. And we may say that without his efforts in that branch of the Society's labor, that noble monument to American piety and philanthropy,—that home for Americans in a strange land,—at which to assemble and worship God in forms sacred and dear to them, because interwoven with their earliest associations, and dictated by a pure Gospel, probably would not now have been in existence. The commercial embarrassment which last year affected almost all benevolent interests, by his generosity, in drawing on his own resources, was not allowed to avert the progress of that work. And had he lived to carry out the purpose which we had the happiness to know he had formed concerning it, the present liabilities of the Board, in connection with it, would have been unknown by them. They would not have had to provide for the payments that they now have to assume, in consequence of his sudden and unexpected removal. It was an object dear to his heart, and he meant to provide for its completion, so far, at least, as the Board was engaged to go in that direction. But he was called away in the midst of his labors and plans of usefulness, in a moment little expected either by himself or any of his friends. It is a matter of rejoicing to us all, however, to believe that he was eminently prepared for the event, and he died in peace, and, so far as can be known by us, without pain. His disease was a severe form of varioloid.

Mr. Phelps was present at the anniversary of the Society, in the Church of the Puritans, in this city, on the 11th of May; and on the following Thursday was at the office for the transaction of business, apparently in usual health, and died on the following Tuesday evening, the 18th of that month. His funeral took place on Thursday, the 20th of May, at the Mercer-street Presbyterian Church, at 4 o'clock, P. M., the very day and hour at which, on his own motion, on the day of the anniversary the Board of Directors were called to meet. The Board met, but not to attend to the business contemplated. After their organization, they immediately adjourned to attend the funeral exercises, to which they went in company. The day was rainy, but a large audience was in attendance, and a deep and solemn feeling pervaded the assembly. All felt that though comparatively young, yet a great and good man had fallen, whose influence and example had done much for poor fallen humanity, and for the cause of evangelical religion. The President of the Society, the Rev. Dr. De Witt, the pastor of the church, the Rev. Dr. Prentiss, and other clergymen, took part in the exercises. The body was deposited in the family vault in Second-street, in this city, before the public exercises at the church, and at the

close of the exercises the audience dispersed, to meditate upon what God had done.

At a subsequent meeting, the Board adopted the following minute in relation to this sad event, viz :

WHEREAS, God, in his wise providence, though inscrutable to us, has been pleased to remove from the scene of his earthly labors our highly esteemed and excellent Treasurer, Mr. ANSON G. PHELPS, a man greatly endeared by familiar intercourse and association with us, as an officer of this Society for the last seven years, who has given us so cheerfully of his time, his influence, and his wealth, therefore,

1. *Resolved*, That though cut down in the midst of his days, and apparently when his efforts in the cause of Christ were greatly needed, still we render devout thanksgiving to God that his life was spared so long to us, to his friends, and to the cause of the Redeemer, and we rejoice in the assurance that *our loss, great* as it is, to him is unspeakable gain.

2. *Resolved*, That while we deeply lament his death,—on our account, not on his,—and scarcely know where to turn our eyes for a successor, blessed with wealth and a heart as prompt and ready to respond to every call of benevolence, yet we cherish the most profound respect for his many virtues as a Christian and philanthropist, and shall ever remember with devout gratitude his undeviating attachment to this Society, manifested both by his publications and the bestowal of his wealth.

3. *Resolved*, That we hereby tender to his afflicted family and friends our heartfelt sympathy in this time of sadness and of sorrow, and our prayer is, that this dispensation of divine providence, though grievous at the present, may work out for them a far more exceeding and eternal weight of glory.

*Resolved*, That a copy of these resolutions be sent to his family, and also published in our Magazine.

## AMERICAN CHAPEL AT PARIS.

Frequent allusions have been made to this Chapel in previous numbers of the Magazine, but we refer to it at the present time under the firm conviction that we may ask our numerous readers to unite with us in rendering devout thanksgivings to God that he has been pleased to crown our labors with his blessing, enabling us to complete the building, and at the same time to find a chaplain eminently suited to the post.

The edifice is a neat Gothic structure, capable of seating comfortably about six hundred persons, and was dedicated on the 2d of May to the worship of the Triune God.

The occasion was one of great interest. The large number of American residents, and other citizens of the United States, who were there temporarily on business or for pleasure, went to the house of God in company, rejoicing in the fact so cheering, that in Paris was a church where members of the different evangelical churches could unite on the broad basis of fellowship adopted by the AMERICAN AND FOREIGN CHRISTIAN UNION. The enterprise is national. It is an American chapel, and not the chapel of any particular sect.

A large number of clergymen of different denominations were present, and most of them who could speak the English language took part in

the services. Portions of Scripture were read by the Rev. Dr. Patton, of New-York, and Rev. Mr. Seeley, the chaplain, followed by a prayer from the Rev. Dr. Kesson, of the Wesleyan Methodist Chapel. The sermon was preached by the Rev. Mr. Seeley, from John, 17 : 21 :

"That they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me."

"It was," says the French correspondent, "a chaste and manly discussion of the great principles of Christian union. The preacher held forth the American chapel as an illustration of these principles in actual operation. He alluded to the great awakening at present in progress in the United States, as mainly promoted by union prayer meetings."

After sermon, a hymn was read by Rev. Dr. Patton, and sung by the congregation, when addresses were delivered by Pastors Grandpierre, Shedlock, and Fisch, expressing their gratification, and extending to the new enterprise the right hand of fellowship, after which, prayer and benediction was offered by the Rev. Mr. Seeley. The audience were deeply interested in the services, and the chapel is opened under favorable auspices, and promises great good to the cause of Christ.

This enterprise we regard as constituting one of the most important parts of our labors on the foreign field during the past year, and as a national chapel it commends itself to the regards, and sympathy, and aid of every lover of his country. And long may it remain a Christian monument of his native land!

We heartily unite in the suggestion of the French correspondent of the New-York *Independent*,—

"That all the religious newspapers in the United States keep a notice of this chapel in their papers, and request parents and friends to give to the young about to visit Paris, a line of introduction to the Rev. Mr. Seeley, who will extend to them the kindest Christian attention."

In this connection we add the brief and very happy address delivered by the Rev. Dr. GRANDPIERRE, of Paris, an eminent and excellent minister of the Reformed Protestant Church of France. It breathes a cordial spirit of sympathy and love, and gives interesting information in respect to the progress of Protestant principles in that gay, wealthy, and influential metropolis. We are especially happy to see the manifestations of the fraternal kindness which marked the various representatives of different denominations who were present, and we hope to receive copies of their addresses on the occasion, that we may lay them before our readers.

Dr. Grandpierre said :

"MY DEAR AMERICAN BRETHREN :

"It is with a feeling of unmingled satisfaction that I attend this inauguration service of your chapel in Paris, and I can cordially rejoice with you on this occasion.

"As an eye-witness, I have seen what the greater number of you have probably not seen—the first beginning of your enterprise in our large city. The first American service in Paris was founded and celebrated by the Rev. Mark Wilks, an English clergyman, who loved very much, as I do myself, your nation, your country, and especially your Christian churches. This service took place some thirty years ago, in a little Reformed church of the Oratoire, near the Louvre.

"The first Sabbath I spent in Paris, at the end of the year 1825, I was present there, and I am glad that it was the Re-

formed church of Paris, of which I have the honor of being one of the pastors, that first showed hospitality to the Protestants of the United States of America.

"This American service, after having been celebrated many years in the little chapel of the Oratoire, was transferred to the Taitbout chapel, where it has been continued till now, though not without many interruptions in regard to time, and not without many changes in regard to the ministers of the Gospel who have taken charge of this service.

"But now, after some wanderings, not through the desert, but through the city, and after having been sheltered during more than thirty years under many changing tabernacles, your ark is entered into its rest, and has found this neat chapel, whence I hope it will move no more, unless it be, if it please God, by reason of increased numbers, to a larger place of worship.

"I congratulate you, dear brethren, on the erection of this chapel, and I also congratulate this city, because it is a new place for the preaching of the Gospel—a new evangelical chapel in addition to those which already exist.

"The progress of Protestantism in Paris is very remarkable. Thirty years ago, do you know how many Protestant pastors were to be found in this large city? *No more than five churches and six pastors.* At this day how many do you think? No less than *fifty-two Protestant pastors*, of every denomination, and FORTY evangelical churches or chapels, where the pure doctrines of the Gospel are openly preached. And I am glad to announce to you, that next Sabbath, the 9th of this month, the Consistory of the Reformed church of Paris will open and dedicate a new evangelical chapel in street St. Lagare, No. 75, which chapel was, fifty years ago, the private chapel of the eminent Cardinal Fiesch, uncle of Napoleon the First, where his chaplains celebrated mass.

"And now, dear brethren, my sincere wish and fervent prayer to God is, that the preaching of the Gospel may be heard here, from year to year, in its integrity and purity; that faithful ministers, like him whom we have just heard, may stand in this pulpit to proclaim Christ God, and Christ crucified; that a numerous attendance of true believers, and of souls thirsting after the living waters, may be always found here; and that this chapel may become for hundreds and thousands of souls, the house of God, the gate of heaven.

"This, I repeat it, is the sincere wish of myself, and I do not doubt of all true Christians who belong to the Reformed church of Paris, of which I am here the happy representative."

# FOREIGN FIELD.

## BRAZIL.

*(Concluded from page 143.)*

*Romish churches in Brazil have no pews, but many altars, images, wax candles, bells, pictures, etc. — image-worship a strongly-marked feature—the religion of Brazil, the religion of Nassa Senhora—power to work miracles claimed—masses for the dead—the secret of Rome's success —alms-boxes at grog-shops and cemeteries —hired beggars—festas and processions described—of heathenish origin—obstacles to missionary labor in Brazil—encouragements to such labor.*

"All the churches have a great number of altars, images, wax candles, and other means of worship. There are no pews the area being covered with carpet, or, on festa days, with orange leaves, on which the people kneel or sit. All the churches have a number of bells, and their daily and nightly jingling constitutes a *feature* of Rio life. We doubt whether any heathen temple exhibits stronger marks of idolatry than the Emperor's chapel—the finest church in Rio.

"The images of the churches constitute their chief feature and worship. It is seldom you cannot see persons kneeling before them; and where any image is ap-

proached, the devotee will kiss the garments, the hands, or feet. Of course, the chief, as well as the finest of all the images, is that of the Virgin. *If we were to give a name to the religion of Brazil, we should style it the religion of 'Nassa Senhora,' for most of the prayers, hymns, vows, and adorations are addressed to her. Her altars are best adorned and most visited.* For the most part the images are sad specimens of taste, being very coarse, and all bearing a family likeness.

"The churches have few paintings. In the Emperor's chapel, there are several very costly and generally well-executed, though some of them contradict all reason and Scripture. One especially is quite absurd, though a masterpiece, behind the main altar. The Virgin is in heaven, surrounded by angels, holding in her arms the *infant* Christ, while a multitude on earth, Don Pedro I. and II., his mother, and a padre, among the rest, are praying to the Virgin. The Virgin, the Padre, and Royalty are the chief points, and the lesson inculcated is comprehended at a glance.

"Protestants are of the impression that miracles ceased after apostolic times, but in nearly all the churches of Rio there hang, *in wax*, fac similes of infants, and of the arms, hands, legs, feet, breasts, etc., of individuals cured by praying to the Virgin, or by applying certain images to the parts diseased. Accompanying each specimen is a votive tablet giving all the facts in the case. It is a notable fact, however, that in proportion to the *obscurity* and *poorness* of the church, the greater the number of specimens—showing what class of minds enjoy the special favors of the Virgin.

"In most of the churches mass is celebrated every morning, and prayers in the evening. The early morning mass is enjoyed only by the most devout. At eight and ten o'clock A. M., special masses are always said in some of the Rio churches, for the repose of the soul of some one recently deceased. The friends and relatives are present; and these masses occur on the seventh day after death, or on the anniversary of the day of death.

"A stranger notices, as one of the great secrets of the success of Romanism, that it is *always kept before the people.* Nothing is too absurd, too outrageous, too drawing on credulity—nothing too sacred, too private, or momentous, that Romanism does not employ. She inculcates without giving reasons, and dictates her terms of salvation without allowing you to reason the matter over, or choose a better way. When talking with Brazilians, one is surprised to see how firmly they hold to any doctrine, though they have not one reason to support it, except that the catechism says so.

"As an illustration of the foregoing remarks, one notices in all the grog-shops of Rio, and on the outside of most of the churches, and in the public avenues, alms-boxes, and on most of them is painted a scene in purgatory—two poor fellows, generally a white and a black, burning in the flames—a gentle hint to contribute to their deliverance.

"So, on the spot where any one has met with sudden death, a cross is erected, and the aforesaid kind of box placed; for the doctrine is, the soul of the man was sent to eternity without the benefit of confession, the sacrament, or extreme unction, and therefore needs masses. So, on the alms-boxes at the gates of the cemeteries, we read, 'Alms for the souls of the dead buried in this cemetery.'

"Every day, rain or shine, numbers of church alms-gatherers, hired by the different brotherhoods, traverse the whole city, through every lane and by-way, carrying their bag or plate for alms for masses in the different churches for the living and the dead. These church-beggars are seen at 'early morn,' on the corners of the streets, asking generally in the name of the saint whose image they carry, or whose anniversary it is.

"In regard to the festas and processions of the church we will be brief, as they are finely described by Ewbank in a recent book published by the Harpers.

"A few days before the celebration of any festa, notice is given in the 'daily papers;' and on the evening of the cele-

bration the church is brilliantly lighted and a band of music in attendance. At the entrance of the church, some members of the brotherhood of the church are seated behind a large table, where the images of the saint whose festa is being celebrated are distributed (not sold, of course, though we could never get any without paying a stipulated price) to the faithful. The floor of the church is generally covered with fresh orange leaves, and the females, white and black, as they enter, pass up as near the main altar as possible and then sit down on the floor, while the men stand farther back. These festas are very popular with the ladies, as they come in full dress, and have a capital opportunity to show off all their charms—which, of course, they do. This grouping of so many females, of all colors, ages, and costumes, under the strong blaze of hundreds of wax lights, amid the decorations of the church, always trimmed with a profusion of tropical flowers, is certainly very beautiful and novel, and we do not wonder that it is extremely popular.

"The whole evening is spent either in looking at the images, which are richly dressed—at the vast array of waxen lights—at the groups of ladies and gentlemen—or in listening to a brief sermon, or music by the choir. Sometimes there is an auction of articles presented to the brotherhood; sometimes, masquerades give a dance in front of the church, or mass is celebrated within.

"The processions are also very popular with Brazilians. These sometimes illustrate some passage in Christ's life, or else they are in honor of the Virgin or some saint. The whole thing generally consists in bearing some image, or images, from one church to another, or back to the same church, after passing through certain streets. We have often mingled with the brotherhood at the church of exit, in order to see all. There is always a great deal of talking, arranging, and ordering, no one seeming to know exactly what to do. In the midst of this confusion, mass is often celebrated without reverence and proper decorum. When all is ready, the image is elevated on the shoulders of six or eight men—which service is considered meritorious—and the march commences. Volleys of musketry and rockets are shot off in quick succession, and one is under the impression that it is Mars, the God of War, which is being worshiped, so strong is the smell of powder. In some of these processions, we have counted over one hundred little girls, representing angels, etc. Being generally celebrated at night, with torches and solemn music, amid the shooting of rockets and the tolling of bells, these processions make a strong impression on the popular mind. There is so much of heathenism about them, however, being taken from the rites of Pagan Rome, that they tend to degrade rather than elevate. When the image and the host pass, all persons uncover and kneel in the street. Not to remove, at least, the hat, would be offering a great insult, and the person refusing would probably be mobbed.

"We now propose to offer a few thoughts on missionary work in this country—both in regard to the *discouraging* and *encouraging* aspects of it.

"Protestant Christians have sometimes most erroneous ideas in regard to the propagation of *truth*, especially in regard to the power which a man can have among a purely Papal people.

"If in the United States, as we before remarked, faithful men labor for years without any signal success, while they have every appliance, every influence assisting them, how is it possible for a man to do great things where everybody and everything are against him? We will mention a few of the leading discouragements:

"1. *The human heart* is just as bad here as anywhere else, and just as indisposed to obey the commands of God, to repent and believe in Christ, and live to his glory, as in America or England. Many people seem to forget this.

"2. Brazilians think that they, and they only, have the truth. They have always been taught so, and are satisfied with what they have. It is decidedly hard work to change the ideas of childhood and youth—ideas fortified and strengthened by every association of life—domestic, social, civil,

and religious. It is not so with the unconverted man in Protestant lands. He feels and owns that he is in the wrong. At times you can approach him, and truth takes hold of his conscience. But the Romanist is perfectly confident he is a Christian, wanting nothing—that he is in the true and only church; and for any one to attempt to influence him, whom he esteems in deep error, whose faith he considers ruinous, heretical, and unfounded, it must be manifestly an unpromising effort. The Brazilian despises the attempt.

"And this suggests another strong drawback to successful missionary work in Brazil.

"3. The loss of social standing and all worldly preferment.

"In Brazil, it is considered a great disgrace to change one's religion. If the sectarianism of Protestants sometimes causes separations, coldness, want of sympathy, how much more in a Roman Catholic country, should one of the Romish church turn Protestant?

"On this point let us quote the statement of Sr. Werneck, in his 13th article on colonization, addressed to his brethren Roman Catholics and Brazilians in 1855.

"'By chance, if we grant more liberty to Protestant immigrants, say some, they will gradually make proselytes among our people and impoverish our churches. In order to convince ourselves of the futility of such reasoning, it is sufficient to reflect that proselytism to Protestantism is a complete nullity, and the church thus created would only be perpetuated by reason of *contempt* and *odium*, and by *tradition*, and the *legacy* of the family.'

"4. Another drawback to successful labor, is the character of Protestant influence in Brazil. As an influence it is not good. It comes chiefly through mercantile and commercial life, and the pity is that Brazilians consider everything Protestant which is not Roman Catholic. It is certainly not a good moral power in Rio; and we must say we do not blame the Brazilians much for their poor opinion of it; and they have such an opinion, for we have often heard it expressed. The general feeling of Protestants in Brazil is, to let Romanism alone; arising, we think, from three causes—the hopeless nature of the field, the ill feeling which would arise affecting social and material interests, and the lack of vital piety on the part of Protestants in that country.

"5. Another great obstacle to successful labor in Brazil arises from the unfortunate position of the missionary, especially from the United States.

"The Brazilians do not admire the United States. They consider the Americans an active but reckless people, and their religion as their worst characteristic. The only way that a man can operate there successfully, is by sinking his peculiar calling, and laboring indirectly. And this leads me to speak of the encouraging aspects of missionary work in Brazil.

"1. The Brazilians are, in their way, a progressive people.

"It is true, they are not a people of great energy, for this is mostly the result of outside pressure; yet there are signs of progress, and anything which tends to awaken activity promises well in a religious point of view also.

"2. The press is free in Brazil.

"It can be used as a medium of communication, and seems to offer a very great opening. The people read the newspapers very generally, and nothing could affect the public mind so immediately and effectively as truth thus communicated.

"3. Teaching.

"As a stepping-stone to position and influence, teaching in private families and in schools offers some advantages, while such a calling easily supports a person.

"The circulation of the Scriptures and religious matter in general, offers the widest field for doing good. To this work there is no opposition.

"In conclusion we would remark, that the whole question of religious toleration in Brazil, is an *open question*. No one, so far as we can learn, has practically tested it, by attempting to preach in the language of the people. The common opinion in Brazil, among foreigners, is that it would not be permitted, if such a step made any impression on the popular mind. The constitution of the State does not guarantee to

Protestants the right to operate on the Roman Catholic population, but to exercise the right of worship *among themselves*, in houses set apart to that purpose. This is the common construction of the constitution. Of course, therefore, one cannot determine how far a man could go in openly proclaiming the Gospel in Brazil. The thing has never been attempted, but in all other respects we know that Brazil is a free country. It is open to the circulation of the Scriptures and other books, teaching, private religious instruction, and meetings. In short, we think a man may pursue about any course he pleases, but his work must be emphatically a work of faith and time."

## HAYTI.

*The Missionary, Rev. Mr. Waring, baptizes seven converts—expects to baptize others—has received thirty into Christian fellowship—Assistants—their labors and missionary tours—converts are persecuted, but remain firm—may need the aid of our national government to protect him—Popery in the United States a veiled thing—preparations for receiving members—Popery dead at St. Raphael—the people at Boyne—Missionaries—death of Baron de la Place—extremely unpopular—three others baptized—a new church organized amidst noise—the work prosperous.*

"I hope my last reached you in time. Since then I have had the happiness of baptizing seven other persons. The mother and daughter of the gentleman from Port au Prince, who was baptized in November last, have gone to Port au Prince for a time. The others were a man and a woman from Fort Dauphine; (the woman, a native of this island, but raised at Baltimore, and who speaks, reads, and writes English;) also a respectable black woman from St. Raphael, and a very intelligent and respectable young black man from the same place. The other is a gentleman of this place, highly intelligent and respectable. He is Prepose d'administration for the Government. He left his unlawful wife for Christ, who nearly went mad thereupon; but I hope she will also in the end be saved.

"I am at this moment expecting that we shall have other important additions to all our churches. The whole number already received since the last report (April) is thirty, and the blessed work is progressing. Charles Valiere has returned from the Mole, Pt. de Paix, and Jean-Rabel, and has been to Dondon and St. Raphael on foot, and has returned and brought us blessed intelligence, especially of the new church at St. Raphael, where Lacrosse preaches often; also where Mr. Valiere preaches frequently, whom I have again sent to Dondon and to St. Raphael. He is now there.

"Mr. Valiere is very zealous and indefatigable in the service of his heavenly Master. He is certainly of great use to me, and to the cause of Christ.

"I am about to send Virgile to Borgne, from which place there are now two men here to obtain the bread of life, and I hope they will be both converted. I have sent there, and elsewhere, all the copies of the Scriptures and books I had, and I do not know what to do for others. If you can send me some, they would be a precious gift.

"I told you of the persecutions at the Mole, Jean-Rabel, and Pt. de Paix. They still continue; but all the converts are firm, and still hold their meetings regularly, but with closed doors, to escape the fury of the Emperor. I saw here, lately, an American officer in the naval service who knew me well, and all my family. He is married to my cousin. He promised me that as soon as he arrived at Port au Prince, he would try to help me, and lead the Emperor to adopt a better line of conduct toward the poor oppressed converts at the Mole, Pt. de Paix, and Jean-Rabel. If he does not succeed, I must beg of you to write to the officers of the United States Government on this subject, for the case is a hard one indeed.

"The priest of the Mole has fled. He has gone to Jean-Rabel, and refuses to set foot at the former place. The priest at Pt. de Paix is a very corrupt man. He is from Ireland. He of the Mole is a Corsican.

"If the strange indifference of many persons in the United States to Popery and its pretensions be on account of any conviction of its goodness, they are much mistaken.

Popery is to Hayti what an eating cancer, which cannot be cut out, is to the human body. But Popery in the United States is a veiled thing."

The following has been received from Mr. Waring, since the foregoing came to hand :

"Since I wrote you last, the work in my hands has been, under God, steadily progressing. I have fixed upon Sunday, the 14th of this month, to make another important addition to this church, and to the new one at St. Raphael. Perhaps as many as eight or ten may be added. I always baptize early in the morning, and immediately after administer the sacrament.

"Fouquet commands at St. Raphael. Popery is already nearly extinct there. I receive many excellent letters, of which I send some to you now and then. The cause of God is triumphing here, through the labors we perform, and by the divine blessing.

"The people at Boyne are in a very ripe state to receive the Gospel, but I have not been able to attend to them as yet, because I have been obliged to send Charles and Cheri to Dondon, St. Raphael, St. Mitchel, and Hinche, where the latter now is. Hinche is on the Spanish frontier. I shall soon send Virgile to Boyne, and take Lacrosse and Charles (Valiere) with me on a tour to the Mole, Pt. de Paix, and many other places. I shall also soon send Alie on an extensive tour to St. Raphael and many other places in the interior. There seems to be hope that the church at the Mole will be let alone by the Emperor.

"The instrument of torture at Pt. de Paix was the Baron de la Place. He is just dead, and such was the hate of him that the city was thrown into ecstasies of delight at his death; and the soldiers who celebrated his funeral, it is said, took balls from the arsenal, and when ordered to fire over his grave, as usual in such cases, they slipped the balls into their muskets, and fired, not over, but *into* the grave, and tore the coffin and the deceased body 'all to pieces.'

"The daughter of General Joubert, at St. Raphael, has been here recently on a visit to the church, and it is truly gratifying to see what progress she has made in a knowledge of the Gospel of Jesus Christ. She is exceedingly useful at St. Raphael, where she lives.

"Some days ago we had with us a member of the Bethel at Boston. He is mate of an American brig. He seems to be a true Christian. He was full of joy, apparently, on being able to be with us. He is a Norwegian by birth.

"The Duc de los Puertos, of Grande Rivere, is prisoner at Port au Prince, and in hopeless case, because of the Emperor's jealousy against him."

The following note was written about twenty days after the preceding statement; from which it is very evident that the work of the Lord is prospering in Hayti in connection with Mr. Waring's labors :

"Since I wrote last, three persons have been added, all of St. Raphael—that is, two women and a man. There still remains several to be joined at that place, and some here and elsewhere. I have sent Virgile to Pt. de Paix, Louis du Nord, and to Boyne. He will probably be absent two or three weeks. On Monday last, the 15th inst., I organized the church here under the most happy auspices, and the Lord was truly in the midst of us. I have made Alie and Manet the deacons, and Virgile clerk. The organization took place amid the thundering of cannon, sounding of bells and drums, and all sorts of uproar, consequent upon the Carnival and the 'fete' of the Emperor. I shall give you a more exact account of the church in my annual report for April. Three couples have been lately married, and the infant daughter of Charles Valiere buried.

"Lacrosse preaches now very often at Grande Riviere, and he gives me the most encouraging accounts of his operations there; and indeed, the progress of our precious work is onward everywhere."

## IRELAND.

*Ireland as a missionary field presents many points of encouragement—Rome earnest to build up her power there—she shall not always hold dominion—Protestants not always consistent—missionaries laborious—converts, visits, etc.—great need of more laborers—Ireland has a strong claim on America—she now sends the Macedonian cry—thanks of the committee.*

"*Dublin, April* 6, 1858.

"Rev. Dr. Fairchild.

"My Dear Sir:—In forwarding to you journals and other papers from your agency in this country, I am constrained to travel beyond the usual boundaries, to notice some facts which have pressed themselves on the attention of the Lord's people here. For whilst a fair and candid examination of the state of the mission-field in Ireland presents much that is really gratifying and calculated to encourage, it also places beyond doubt the fact, that there are still at work agencies strongly antagonistic to the spread of a pure and undefiled religion.

"The efforts of Popery just now, the arrogance of its claims, its unslumbering vigilance, the completeness and activity of its ramified surveillance, the zeal and cunning with which its agents prosecute their work, its recent erections in the way of mass-houses, nunneries, etc., both stately and attractive, and its numerous monastic organizations under the direction of its wily priesthood, proclaim beyond doubt the greatness and intensity of its efforts to regain that hold of the Irish mind which has been so violently shaken during the past few years by the tides of truth which have been rolling against its foundations, from the pulpit, the platform, the open-air addresses, the religious press, and the other evangelical agencies of the country, and which are proved to have been attended with no inconsiderable measure of success, by the very manifestation of that activity which naught but a sense of danger imminent and pressing has ever excited within the pale of the Romish church. These, in connection with the numerous awakenings and conversions through the labors of the different agencies engaged, the seal of the divine approval upon and with them, while they unmistakably indicate the presence and blessing of God, cannot fail to impart great encouragement, and to inspire the strong hope that the time is not far distant when this country, so long debased and held back by Romish superstitions, shall emerge into a pure, enlightened, and happy Christianity.

"Another matter which, at present, engages the deep anxiety of those interested in the mission work, and one which greatly tends to counteract the results of missionary operations, is, the immorality of Protestants, who, living without God in the world, present such a glaring contrast to the truths enunciated by the missionaries as to excite the retort, 'Physician, heal thyself;' however, happily, the 'Lord, the Spirit,' is removing this hindrance by the awakening and conversion of many such in several parts of the country. And it must afford to you and the 'Board of Direction,' as it does to the members of our 'Irish Branch' Committee, cause of much joy and gratitude to the Divine Being, that already your agency here has not only demonstrated its full adaptation to the mission work of this country, but has succeeded in that work to an extent surpassing the expectations we at first had ventured to entertain regarding it. The Journal, and other papers which this covers, intimate still further success, and from one of which I make the following extract:

"'The district of country over which I travel is about 25 miles long and 7 broad: a great part of it is mountainous—it lies in the counties of Louth and Armagh. In the month of February last I walked 170 miles, held 25 meetings, visited 200 families, and distributed a number of tracts. During that time I had the privilege of offering the Savior to more than 1,000 immortal souls, many of whom I have seen weeping before the Lord, under his word, on account of their sins, and about *twenty souls hopefully converted to God.* The state of the country through which I travel is very encouraging—the Lord is reviving his work. A great many young persons, who were formerly careless, now attend public worship. When I first came to it, I had not a place to hold meetings in, but now we have places opened for regular monthly meetings. Souls have

obtained redemption in the 'blood of the Lamb.'

"'I have now been employed for the Society nearly 12 months, during which time I have visited nearly 2,000 families, held 270 meetings, and have reason to believe that *about fifty souls have been converted to God. To God be all the glory.*'"

"How desirable it is, that work like this should enter and take hold of several truly destitute and unoccupied districts which have come before our Committee here! Surely, my dear Dr. Fairchild, this American agency for missionary operations in Ireland, effective though it be, must, in its present dimensions, appear, on consideration, to be utterly disproportioned to both the extent of the mission-field and to the relations of America to Ireland. Truly, 'the harvest is plenteous,' but Oh how few the laborers!

"Ireland, now stretching out her hands, utters aloud the Macedonian cry, 'Come over and help us!' and shall there not be found a response from the thousands of Irishmen in America expressive of real love to their native land, and of strong desire for its evangelization, by the supply, to the general funds of the Society, of sufficient *special funds* to enable your branch here so to extend its labors as to be worthy of the nation that employs it? That such has not been the case already, we attribute not to the want of interest or lukewarmness in the cause of Ireland, but to ignorance of the existence of this branch of the Society's operations. Let me then intreat of those who 'sigh and cry for the prosperity of Zion,' to re-echo this loud call, till throughout the vast mass of living churches in the Union a sympathy is awakened in behalf of Ireland.

"I am directed by our Committee to forward to the Board of Direction the following resolution, passed April 1st: 'That the cordial thanks of the Committee of the Irish Branch of the AMERICAN AND FOREIGN CHRISTIAN UNION be forwarded by the Secretary to the Board of Direction, for the grant of a copy of all the books published by the Society.'

"I am, my dear sir, with kind remembrance to the Board of Direction, yours sincerely, D. D. HEATHER."

## Romish Priests and Schools in Ireland.

The following article, which shows the struggle on the part of the Romish priests in Ireland to prevent the establishment of schools there, is from the pen of a most reliable man, and a native of that beautiful island. We give it a place in our columns, that our readers, who have seen Romanism only under the restraints which it necessarily feels in this country, may see it as it develops itself where restraints are removed. It would strike Americans strangely, and change, we think, the views of some, who have thought it modified, and greatly reformed, in spirit and doctrine, from its type in the dark ages, to see a band of Romish priests enter a school or worshiping assembly, with "horsewhip" or "cudgel" in hand, and scatter the members, by applying their sturdy blows indiscriminately to all assembled. But Ireland has witnessed many such scenes. In some portions of her territory Rome has had full sway for a long time, and she there acts out her true spirit with comparatively little restraint. But we trust the time for her enlightenment is drawing nigh, and that the time for scenes such as are here described is well nigh ended. They show, however, what Romanism is, and how it regards the Bible, and intelligence among the people.

Our correspondent says:

"In Ireland the struggle for education was intense. It was a struggle between the priests and the people. The mission-schools offered a fair secular education, together with a knowledge of Jesus Christ, as he is revealed in the Scriptures. The *people* earnestly desired to have them, but the priests, like the dog in the manger,

would neither teach the children nor suffer them to be taught. One of them stamps upon his altar and exclaims:

"'I am your parish priest, and can manage my affairs, and sell and buy, and I never went beyond the common rule of short accounts. Yet nothing will satisfy a set of asses, whose fathers never knew B from a bull's foot, but the course of Voster and English grammar. To say your catechism, count your beads, and be able to make up the price of a sack of oats, is all any poor man's child requires.'

"There are neighbors of mine, at present in New-York, who can testify to all this, and who were themselves the victims of the priest's extreme anger on the same account. But the mission-schools gave the people a taste for education; they sent their children, but were obliged, in many instances, to escort them to and from the schools, in order to protect them from the priest's whip. A few instances, out of many which could be adduced, will illustrate this subject.

"The Rev. Michael Brannigan, a convert from Popery, was superintendent of these mission-schools. An examination was to take place in the Tullylin school (county Sligo.) The parents came to hear, and to protect their children. The priests came also, and, as their custom was, they began to brandish the whip and frighten the children. The children began to scream, while the strongest ran away. At last the parents and neighbors rose up and threatened vengeance, and thus quieted the priests. Brannigan challenged the priests to a discussion, which they accepted, but they were soon foiled and confounded. One of them (Lovell) said there was no true Bible, and that Jesus was not the Savior. This settled the point. Mr. B. had gained the day. Priest Duffy, since dead, felt ashamed and rode off.

"I suppose you are quite familiar with the Dr. Dill and Priest Timlin's case. The Doctor was preaching on the Sabbath, in a convert's house, to three hundred inquiring Romanists. After mass, the Priest, with 200 men, with blackthorn clubs in their hands, plenty of strong Irish whisky in their stomachs, and their heads well filled with the spirit of Popery, arrived, broke open the doors, and without mercy for woman or child, cut, and hacked, and kicked young and old. The Priest engaged the Doctor, rode his charger over him, and then beat him about the head and shoulders in good Irish style, with the brass knob on the haft of his whip. The Doctor would not swear that the Priest *intended* to kill him, and a packed jury acquitted the Priest.

"This is but a small specimen of what we suffered in Ireland, in our struggle for education and the use of the Bible; and I think the whole is a fair apology for the deficiency in our education, as a people.

"The National Board of Education, for Ireland, however, at length somewhat relieved the struggle. The Board proposed to plant a school where over THIRTY children could be assembled. The people hailed them with joy, and the gentlemen patronized them. Bishop McHale (Lord John of Tuam) went nearly mad. 'Education was the death of Ireland!' (rather of Popery.) Some of the priests had sense enough to be silent, but the Irish Presbyterians were determined to save the country. The people took sides with them, and had it not been for the duplicity of the priests, in partly conforming to the demands of the people, they would have lost Ireland forever. They proposed to countenance the schools without the Bible, but the Presbyterians would not have it so. It was then agreed that the Scriptures should be taught wherever there were Protestants in the schools, and as there are more or less Protestants in every school, the priests have not everything their own way.

"It is thought by some, a question, whether the priests or the Bible shall yet rule Ireland. I am in favor of the latter. It has already achieved much. A large part of the Irish have come out from Popery. Many of the Irish, who know very little of the country, are quite ignorant of the extent of the turning of the people to Protestantism, but many of them feel it. Hear the language of the *Irish American*, issued the 27th of March last:

"'But the Sligo, the Athlone, and the Limerick, of our days, are not what they were in the closing years of the seventeenth century. Alas, how is the bright gold changed!—*Michael Fitzgerald, P. P.*'

"Poor Fitzgerald lost the bright gold literally, and the fat goose, and the kegs of whisky, and the power 'to whip' and browbeat the poor Irishman, even at the man's own table.

"The Bible and education are taking root in Ireland. It was once, before the dark ages, 'the land of saints,' and of prosperity. It is now becoming peaceful and prosperous, inducing many of its children to go back and possess it once more. May God have mercy, and deliver it from those who attempt to deprive it of either!"

## FRANCE.

### PARIS ANNIVERSARIES.

*The meetings serious and very interesting—the receipts of the Societies from abroad less than formerly—from France itself larger—the Central Society—its large influence—the Evangelical Society—its operations for twenty-five years—the Paris Missionary Society—its receipts and expenditures—the different Bible Societies—Protestant Bible Society—French and Foreign Bible Society, and British and Foreign Bible Society—the Sunday-school cause—its operations small, but three times greater than in the previous year.*

"*Paris, April* 21, 1858.

"Rev. E. R. Fairchild, D. D.

"Dear Sir:—As the various benevolent Societies have just closed their anniversary season in Paris, I add to the numerous letters already sent you, another, containing a short account of them.

"The meetings have been very interesting; not so much excitement as on some former occasions, but pervaded with a manifest seriousness and religious feeling. This religious tone of the meetings seems to have been connected with the mention that was made in the first of the series of the wondrous displays of Divine grace in the American churches, to which repeated allusions have been made, and prayer excited that the churches in France might receive a similar refreshing from on high.

"The reported receipts of most of the Societies are less than in previous years; but it is to be noticed that the diminution has occurred in the amounts received from abroad, while those from the churches in France itself have been larger than heretofore. I send you a few general statements, which will enable you to judge somewhat correctly of the state of affairs here.

"The Central Society of Evangelization (connected with the Established Protestant church) reports ninety places of worship sustained in France; forty-six laborers, of which twenty are ordained ministers, and forty young men who are in process of education for the ministry. Of the twelve hundred places of Protestant worship in France, this Society has a *thirteenth* part, (90,) and *twenty-two* of these are in large towns.

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|---|---|
| "Its expenditures during the last year have been, *i. e.*, 4,000 francs more than the year previous. | 107,340 francs. |
| Its receipts for the last year have been, . . | 98,794 " |
| Of which from France alone, . . . . . | 70,000 " |

"The Evangelical Society of France has reported the sum of its work for the twenty-five years of its existence. During this period it has employed 72 pastors and 178 school teachers. I do not know the exact number of pastors and teachers now in its employ. It has a normal school for males, containing 178 pupils, and a similar school for girls, containing 39 pupils. These are preparing to take their position as teachers in the parish schools, and are regarded with much interest as promising favorable results.

"The sum total of receipts by this Society during its existence, has been (3,154,415) three millions, one hundred and fifty-four thousand, four hundred and fifteen francs—the expenditure always exceeding the income.

"During the year just reported the receipts have been 132,000 francs, and the expenditures 171,240 francs. The deficiency consequently is 39,240 francs. The collections in France for this Society ex-

hibit an increase, and the falling off is only in the receipts from other sources, England and America.

"(N. B.—The amount raised by this Society *in France* does not appear to be reported. When I shall be able to ascertain the figures, I will send them to you.)

"The receipts of the Paris Missionary Society during the year have been 125,626 francs, and the expenditures 2,500 francs more than the receipts. This Society is about sending three more missionaries to South Africa, who with others are now preparing for their work, under the instruction of the excellent Mr. Casalis, himself long a missionary in that field.

"There are three different Bible Societies in France, each performing a peculiar work, and all harmoniously doing good. THE PROTESTANT BIBLE SOCIETY is incorporated by the State, is sustained by the Established Protestant Church, and sells or distributes the Scriptures to Protestants only. It has distributed 3,330 Bibles and 7,550 Testaments during the past year: its expenses, 41,000 francs.

"THE FRENCH AND FOREIGN BIBLE SOCIETY is supported by Protestants, not of the Established Church, and circulates the Scriptures among both Romanists and Protestants—to the former giving their own version, when they wish it, but without the Apocrypha. The expenses of this Society have been 61,937 francs, and its receipts, 67,258 francs. It has reduced the price of its books twenty-five per cent. during the year. Its work is done by colporteurs, who traverse the empire, and during the year have distributed 17,371 Bibles and 57,825 Testaments.

"THE BRITISH AND FOREIGN BIBLE SOCIETY also operates in France by means of colporteurs, who have distributed 86,000 copies of the Scriptures in the empire during the year. The reporter who read the statement of the doings of this Society, referred in an impressive way to the revival in America, and to the good results which might be witnessed in France, if all this truth should be made fruitful by the outpouring of the Spirit of God.

"The Sunday-school cause is just springing up in France, and its operations are yet small; but it employs an agent—an excellent, industrious, and talented man—who is doing much for its advancement. Its receipts last year were 9,000 francs; and small as the sum is, it is three times greater than the amount of the previous year."

R. H. S.

## BELGIUM.

*Funds received in good time, and much needed—work flourishes—Louvaine—station near it—a new station begun—pastor of Charleroi encouraged—Protestant funeral—new families join the mission—numbers are converted—Bibles, New Testaments, and other books sold—tracts distributed in large numbers—much to do—Le Chretien Belge—Dr. McClure, etc.*

"*Bruxelles, April* 14, 1858.

"REV. DR. E. R. FAIRCHILD.

"DEARLY BELOVED BROTHER:—The donation which you sent us in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of which I now acknowledge the receipt, will be received by our Society with the most lively gratitude. The great financial crisis through which our dear American brethren have just passed, could not fail to have an unfavorable influence on the receipts of religious associations, whose aim is the advancement of God's kingdom at home and abroad. We fully understand the effect of such a crisis upon the benevolent operations of Christians, and we are the more grateful to you for this new token of sympathy towards our work.

"Your remittance reaches us, too, in a most opportune moment, for we are at this time greatly embarrassed by reason of a deficit, and we need for our current expenses, from this time to the end of June, the sum of at least 20,000 francs. This is a great sum for us, inasmuch as our resources are excessively limited; but we have confidence that the Lord, who has given us so many evident proofs of his favor, will give us the daily bread which is necessary for the progress of our work.

"This work continues to progress successfully. We have established a new station at Louvaine, the seat of the famous Catholic University. That station is pros-

perous. Our evangelist has commenced with four hearers, and there are now ten persons truly converted, and about sixty hearers. Lately the meetings have been so numerously attended that both the stairs and room where they met were crowded. We are at this moment engaged in founding another station at Namur, an Episcopal city of about 22,000 souls, where the clergy exercises an immense influence. We hope, however, that we shall be blessed in our efforts, and that success will crown our work.

"Some months ago, the pastor of Charleroi officiated at a funeral, which was attended by 5,000 persons. Again, a few days ago, a Protestant burial took place, and it became necessary for the pastor to perform the service on the door-steps, on account of the crowd. He spoke with so much energy that the multitude clapped their hands, exclaiming, 'Bravo! bravo! success to the Protestants!' Two of our old churches have been particularly blessed during the course of this year. At Lize Seraing fourteen new families have adopted our mode of worship, and the audience has increased one-fourth. Some of these persons give evident marks of genuine conversion.

"At Charleroi, where we were obliged to locate another minister, on account of the extension of the work, *twenty-five new families* have united themselves to us. There are fourteen places of worship around Charleroi, and meetings are held, during the week, in *seven different* localities, besides those of the chief town.

"In all this district the sale of religious books is astonishing: during a single month a colporter has sold, going from house to house, one hundred and twenty New Testaments, seven Bibles, and ten religious works; and he has been permitted to read, to pray, and to hold small meetings. This same colporter has sold, in two days, at Fleurus, (the famous battle-field,) forty-six New Testaments, two Bibles, and ten religious books. Since I have been in the ministry I have not witnessed such satisfactory results.

"Finally, as a crowning proof of the good disposition of the people which surround us, the distribution of our tracts has had a prodigious increase: last year we distributed upwards of *seventeen* thousand —I do not now speak of sales—and this year our distribution of tracts will exceed eighty thousand.

"I regret very deeply my want of time for correspondence. I am overburdened with work. I alone have the entire charge of the office. The whole work falls upon me. During the past five months I have supplied the place of my colleague, Mons. Couchemet, who is absent. I will, however, endeavor to send you, in a short time, some accounts given by our agents. They will show that ours is truly a flourishing and noble work. I take it for granted that you receive regularly the publication of our Society, called, 'Le Chretien Belge.' I take the liberty of commending to your attention the articles, 'Societe Evangelique Belge;' they will give you correct intelligence of our efforts and of our progress. If, perchance, you do not receive it, be kind enough to write to me. We send it regularly to Dr. McClure, but it is possible that it does not always reach him.

"I learned with much grief the account of the poor state of health of the Rev. Dr. McClure. God grant that his residence at the south may be blessed in his perfect restoration to health, that his life may long be spared, to be useful to the holy cause of the Gospel!

"Your devoted brother in Christ,

"E. Filhol."

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## GENEVA.

*The mission at La Ciotat greatly tried—the Missionary not discouraged but active—the work in Marseilles extending—room too small—new families visited—funerals furnish occasions to preach the Gospel to some Romanists.*

The Rev. Mr. R—— writes:

"The work of La Ciotat has been greatly tried. The clergy, who are most influential in this country, have displayed wonderful efforts to hinder the Gospel being preached there; but the Lord has not allowed our adversaries to use their power

against his word. Our brethren the colporteurs have begun spreading new exemplaries of the Bible.

"I have taken a journey; and though I have found a few persons somewhat shaken by the incessant war they have to undergo, I have been able to raise up their courage; and the meeting I held there has been so much the more rejoicing, because it was composed of all those who had endured great trials, and who do not fear reproach, to follow the Gospel of the Lord.

"Our meetings in Marseilles have acquired a great extension; we have, God be blessed, every day new friends who join us. Our apartment is no longer sufficient, and it happens that new friends, finding no means to enter, go away for want of room. I have asked the proprietor for leave to pull down a partition to make the apartment wider. This would not be a great expense, and I shall easily find here a subsidy for such an employment; for our friends take a great concern in the extension of our work, and they do not draw backwards when sacrifices are necessary to the propagation of the Gospel. The question of expense shall not stop us; our friends will provide for it. May God be pleased to incline the heart of the proprietor to that project; for gradually, if the Lord pleases, our congregation will become more numerous. All our meetings are attended with seriousness and attention. The wish of enjoying the presence of God and the sound of his holy word is very great, and I may acknowledge in my visits that spiritual wants are more and more manifest.

"Now we hold the meetings of the week in another more central place. The access is easy, and we have good meetings there. It is a pity the apartment is not wider, but the rents are so very dear that it is not easy to hire large apartments in the first story in Marseilles. The price of the rents is far beyond the reach of all our friends; however, our apartment can contain a certain number of persons.

"Besides my usual visits, (for our meetings can subsist only thus, in visiting every friend, one after the other, to encourage, intreat, strengthen them,) I have been able to enter a few new houses which are now open to me. In —— street I have found a family who have a great love for the Gospel. A lady has had her whole family taken by cholera; she has been greatly rejoiced with the message I have brought to her. In her situation, an evangelical visit is of a great value. In the place of —— I have visited a family which is accessible to the Gospel. The father is a serious man, and earnestly wishes his children should turn towards the word of God. I have delivered lectures at B——, at A——, in a family living at Aub—, some considerable distance from Marseilles. There I have found souls more or less in earnest.

"We have had a great many sick people and funerals. In these circumstances I had the opportunity to announce the Gospel in many houses of mourning, in reading the Bible and praying, and on the tomb, a number of Catholics being present and hearing the Gospel."

# HOME FIELD.

## MISSION IN PITTSBURGH AND ALLEGHANY CITIES.

*Daily visits—no direct attack on dogmas—people ignorant—their greatest concern—purgatory and favor of the priests—missionary's aim—schools—Romish priests hate them, and forbid parents to send their children to them—the Sinclair Mission School prosperous—Industrial School in Pittsburgh, in the Western University building—Industrial School in Alleghany City increasing—summary of the schools and labor connected with them, etc.*

The Rev. Mr. SINCLAIR, who labors in Pittsburgh and Alleghany City, says:

"I will lay before you an epitome of labors performed in this missionary field—of its success, and the contrary, during the past year.

"1st. Of visits:—These I pursue to some extent daily. The system which I have followed in these visits to their families, has been the same as reported to the Board on former occasions. It is unwise to bring a direct attack against their superstitious creed or their church, for they are very ignorant. They only know sin by name, and have no moral sense of its evil. Their greatest concern is to have peace with the church. And the hope of 'getting the length' of purgatory, and of escaping the infernal regions, is connected with the confessional and the performance of the penance of counting their beads a certain number of times every day. My aim has always been, to convince them of the evil of sin—its direful effects upon soul and body—its guilt, which can never be removed by any penance or work of charity, performed either by the sinner himself or by any human being on his behalf—and then of the necessity of the work of Christ, and of faith in him alone for salvation.

"It is vain to adduce Scripture testimony in proof. They have to do with the priest, and not with the Scriptures.

"The number of official visits made will average fifteen daily—Sabbath-days not included. I have also visited the county jail often, distributing tracts, praying, and conversing with the prisoners, and preaching occasionally to them on Sabbath-days. In the jail and the city of Pittsburgh I have distributed tracts, and in nearly two-thirds of the families which I visited I read portions of the word of God and prayed upwards of two hundred times in Roman Catholic families. I have also given eight Bibles and six New Testaments to persons of that connection. I will now speak of

OUR SCHOOLS.

"These schools I look upon as laying the foundation upon which our missionary work rests. And I find the opposition of the priests more decided to this than to any other department of the mission. The priests go their rounds weekly, to induce parents to withdraw their children not merely from my school, but also from the common schools. There may be some who obey them as their spiritual guides, but there are others who will not be controled by them.

"The Sinclair Mission Sabbath-school is still in a very prosperous and encouraging condition. The number on the roll for the year is one hundred and sixty; the average attendance has been the same as last year, ranging from eighty to ninety children. The number of teachers at this date is fifteen,—seven males and eight females,—who have attended regularly every Sabbath for the last two years. Our library requires some new supply of books. It has been forced open twice within the last two months, and a number of books have been taken away. The aid given us last year, in religious newspapers, is about closing up, and we need new supplies for the ensuing year. The Pittsburgh Young Men's Bible Society gave twenty-four Bibles and twenty-four Testaments to us at their last annual meeting.

"2d. Industrial Schools:—The Pittsburgh school, now held in one of the large rooms in the Western University buildings, was held for nearly fourteen months in the same building in which the Sinclair Sabbath-school is kept, on Pennsylvania Avenue. This building being badly lighted and too small for the accommodation of the large number of children, which was weekly increasing, the necessity of getting a larger and more commodious place of meeting was agitated by the excellent ladies who felt an interest in the school. At all our meetings the subject was brought up. I confess it was a difficult matter with me to decide on removing to a distance from our present locality, lest by having the Industrial school removed, the Sabbath-school might decrease, and lose its influence in the locality. God has, in his all-wise providence, relieved me of my difficulties, through the kind exertions of friends.

"I went to the trustees of the Western University, and they called a meeting of the Board, at which it was unanimously agreed to admit us to one of the largest rooms in the building. By the exertions of our efficient Directress and other ladies, the stove, benches, etc., were procured.

The Pittsburgh Industrial School is now in a sure way of being useful for accomplishing, by the blessing of God, the object for which it was organized. To Him who has so far prospered this good cause, be ascribed the praise! We have two hundred on our list, and twenty-three pious ladies—members of the Episcopalian, Presbyterian, and Baptist churches—employed in giving instructions, not only in sewing, but in intellectual, moral, and religious knowledge.

"The Alleghany Industrial School is held in the same building in which we met last year. There is no rent charged. Our Lutheran brethren have acted very liberally with us in the matter, while at the same time their mission Sabbath-school is receiving much benefit by its connection with our efforts, in which I rejoice. The Industrial school was closed last summer during the hot season. It was re-opened last November. Owing to its being in session on Saturdays, it is more numerously attended. There are no less than three hundred and thirteen on the roll. Some of these have left since the factories commenced to work, but we have new additions to our number at every meeting. There were nineteen new scholars admitted about ten days ago. Mrs. W., the Directress of this school, was for three months, last summer, in the same office in the Pittsburgh Industrial School. Both Mrs. W. and Mrs. G. are admirably qualified for this office. I feel thankful to God, who has put into the heart of both these ladies a willingness to accept of an office connected with which there is much that is laborious and wearisome.

"The children attending this Industrial School are for the most part of German origin. The number of ladies engaged in giving instruction in sewing, etc., etc., are twenty-five, who are connected with different branches of the Christian church, the same as in the Pittsburgh Industrial School. These schools are a source of much pleasure to my mind, and I hope the truth to which the minds of the pupils are directed will have a saving influence upon them.

"The following will give a bird's-eye view of the labors for the last year:

"Official visits, (those to the jail excepted,) 4,604; tracts distributed in the city of Pittsburgh and county jail, 13,128 pages. The Bible read in upwards of 2,000 family visits, prayed in upwards of 200 Roman Catholic houses, and distributed 14 copies of the Scriptures among them, viz: 8 Bibles and 6 Testaments. There are also our Sabbath-schools:

"The Sinclair Mission Sabbath-school, in Pittsburgh, (now nearly four years in existence, and owing to aid received in times past from different associations, in libraries and Sabbath-school papers, and especially from the First Presbyterian church,) is in a very prosperous condition. Pupils on its list, 160, and teachers, 16.

"The Pittsburgh Industrial School has 200 names on its list, and 23 teachers. The Alleghany City Industrial School, 330 pupils, and 25 teachers—giving a total of 690 children receiving instruction and garments at the hands of 64 teachers of undoubted piety—sisters of both mercy and charity, in truth and verity. All these schools, in both cities, are the fruits of your Society, through the labors of your unworthy missionary.

"The charge of these schools has been the source of much mutual anxiety to me, lest they might fail to accomplish the object which I so fondly cherished by their establishment. God has wonderfully blessed our efforts by his presence, and in raising friends to our cause. It is utterly impossible for me to express my feelings of gratitude to the ladies, in both cities, who have so generously given their time and means to the support of the Industrial Schools. It cannot be supposed that the Alleghany City school, with 330 pupils, could be kept going, for the last five months, with the articles requisite to its support, nor the Pittsburgh school, with its 200, for seventeen months, without incurring expenses. Many of our merchants have given liberally, but these ladies have exceeded anything I have ever witnessed.

"I feel afraid to speak of conversions, although I have some reason to hope that the Spirit is striving with and enlightening the minds of those who have received Bibles

at their own earnest request, and are in search after the truth. There are amongst us many vigilant associations, both male and female orders, going about daily, watching over the 'faithful,' lest any of them may happen to get astray. Even priests find that altar warnings are not sufficient to restrain parents from sending their children to the 'ungodly and heretical' schools. They find it necessary, with cane in hand, to go abroad, to the lanes and avenues, and gather the children to the '*godly school*,' at whose head the Franciscan brothers and pious nuns are appointed, to teach Ave Marias with the right use of sacred beads and the vast blessings connected with the wearing of both brown and blue scapulars; but in some instances they find, to their mortification, their spritual authority much on the wane.

"The difficulties in the way of greater success among the subjects of our mission, though many, are not insurmountable.

"May the Lord, in whose cause your Society is engaged, give his gracious presence to your Board at this anniversary, and engage the heart of the Christian public to its support, and for your poor missionaries."

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## GERMAN MISSION, CINCINNATI.

REV. MR. WINNES.

"My report will give you a general view of my labors in my missionary field. In contemplating it I am led to say, The name of our Lord be praised, and let all the glory be to him!

"A year of many blessings from above is past, and yet I must say I feel that the Spirit of God is nearer us now than at any time before. Sinners are awakening and seeking salvation—a spiritual harvest seems to have come.

"I have often felt, while going round from house to house, what Ezekiel says concerning the 'dry bones'—that there were many and 'very dry;' but now I feel that many dry bones arise and get life. The Spirit of God is moving among thousands. The Lord has heard the prayers and cries of his children that wept over Zion.

"My mission in Cincinnati is growing, and I feel a confidence that my labor is not in vain. May God grant that this church may be a pillar among our German churches—a true Christian church.

"This year will be remembered, because the Lord helped us through the 'hard times,' so that we could finish our new church. It is plain, but we are thankful to God for it. It is built in a fine location, and is 40 by 70 feet.

"My congregation is increased this year from 40 to over 100 hearers on Sabbath mornings. In the evenings of the Sabbath it is from 80 to more than 100. Our weekly service has regularly from 25 to 40, and our prayer-meeting on Saturday evening from 10 to 24. On Friday, the 19th of this month, I began a general prayer-meeting in the church, every evening, from half-past seven to half-past eight o'clock. At the first there were 30 grown persons, but after a few meetings we numbered from 60 to 80. The Spirit of God is felt, and sinners weep over their sins.

"Yesterday I went out to get up a committee of laymen, from different German churches, that they might set up a general 'Union prayer-meeting' in the midst of this city for Germans, because I feel we need very much that our prayers be united to the throne of grace for the Spirit of God.

"Our Sabbath-school in our church, at half-past one o'clock, is also increased. Often we have over 200 children present. There are 25 teachers. Many Roman Catholic children attend. After school they have a prayer-meeting. The other Sabbath-school, at my first station in this city, in Elder-street, is held from eight to nine o'clock in the morning, and numbers about 80 children.

"My church is small, consisting of 58 members, but among them are not more than 30 who can give pecuniary aid to the church. They are all laboring people; but although they are poor, they have given beyond their power. This year they have paid in cash $151 to the church building; to the congregational treasury, $108; to the Sabbath-schools, over $70; in monthly concert for different missions, $29; for the poor,

$12; and other subscriptions, $30—in all, $400.

"One member of our church went out last year to preach the Gospel; and another, a young man of twenty-two years, is ready to study for the ministry.

"As to my mission in Covington, I can say, the Lord has opened the field. I began last July to preach there, in the engine-house, in the afternoon. A small congregation has gathered around me, to listen to the Gospel; also, a Sabbath-school I have gathered. It is a needy field, where great good may be done.

"Further, I am glad to say, that by the kindness and love of Rev. Mr. Worral, the pastor of the 1st Presbyterian church, his people have rented us a hall in the third story of a building, and they are willing to pay the rent of it, which is $60 a year. Last week I took a carpenter, and he fixed a small pulpit; the cost of it was $3 30, and my trustees gave the benches that we used in the old church to this mission. A man (one of my hearers) presented two chairs, and a few members of my gathering scrubbed and cleaned the hall very finely. Last Sabbath was the first time we used the hall. There were near 40 grown persons present at the service, who listened attentively. In the Sabbath-school there were 30 children. Rev. Mr. Worral will buy me books, as many as I need, for the Sabbath-school. I feel it to be a great kindness, that he stands on my side, to help me forward. May the Lord bless his dear servant for his deed!

"The Roman Catholics are numerous there, and very superstitious, but by faithful missionary labors the light will be brought among them. But the missionary will have to bear the cross of Christ in this field.

"In my family visiting from house to house, among the Roman Catholics, I have had many blessed hours. The Lord has been with me. A good many I have directed to Christ, and also to attend different churches. Many Roman Catholics have confessed freely to me that the Roman church has much error in it. Whence did they get their light? Only by reading the word of God.

"One Roman Catholic woman said to me, 'I can no more find the Catholic books preferable to the Bible. I have no more love for them. My reading is now in this dear book—the Holy Bible.'

"Another woman, who was once a strong Romanist, but is now a member of my church, said to me, with tears, 'I feel as though I could now rise up before the world, and almost without fear, if I could only preach the Gospel of Christ to my poor country people, who live in spiritual darkness. I wish to tell them what I have found.'

"I have made in this year 1,850 family visits—in Roman Catholic families, over 1,000; the others in Protestant German, Irish, English, and French families. I have given 8 Bibles and 35 New Testaments to Roman Catholic families. There are now in my field 290 Roman Catholic families, to which I have distributed Bibles and New Testaments, and shall this much seed be lost? It cannot be.

"I have also distributed over 2,000 tracts and 40 books. I have read the Bible in over 300 families, and directed to different Sabbath-schools over 100 children; also, a good many to the public schools. I have preached this year over 190 times. From last July I have preached almost every Sabbath three times—twice in Cincinnati and once in Covington."

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## NEW-ALBANY, INDIANA. MR. McBRIDE.

*The missionary relieves the poor and needy—private friends aid him—the City Council helps—summary of labors—Sewing and Sunday-schools—three prayer-meetings—attachment of parents and children to the mission-schools—hope of good success.*

"The following is a condensed statement of my labors during the past year. It is with gratitude to Almighty God I record the fact, that during my labors among this people I have not seen a day in which it was not in my power to relieve necessitous cases. *One hundred dollars* were

placed in my hands by different benevolent persons of our city, for the special benefit of the poor. This has been accounted for to the donors. Our City Council generously gave me *two hundred dollars* for the benefit of the poor this year, part of which is as yet unexpended.

"During the year I have made 2,178 visits, and have distributed clothing to 57 persons, and shoes to 75. I have also distributed about 700 loaves of bread, and furnished books for 12 children of Romish parents, to enable them to attend our public schools. I have granted 26 New Testaments to Romanists, and also a large number of tracts.

"As before reported, we have one Sewing and three Sabbath-schools. The average weekly attendance is about 300 pupils. Of this number, 100 are the children of Romanists.

"*Sixty dollars* have been expended for a library and elementary books. Mr. Bulkley, the agent of the American Sunday-School Union at Louisville, Ky., furnished 200 copies of the *Penny Gazette*, which I have distributed.

"At present we have *three* weekly prayer-meetings, one of which has averaged an attendance, during the year, of 40 or 50 persons. The other two are smaller, and were organized only about three months ago. At our prayer-meetings we have 10 or 12 Romanists, (including children and adults,) who are pretty regular in their attendance, and, with one or two exceptions, their behavior has been good. On one of the occasions referred to, an individual, sufficiently intoxicated to make him talkative, arose twice and interrupted the meeting. Kind treatment, however, on our part, led his friends to declare that they were ashamed of his conduct, and he has never troubled us since.

"Some of the benefits resulting from our labors here, are seen in the attachment of whole families—parents and children—to our schools, and in some cases manifesting itself in their refusal to attend the Romish schools under the control of 'Sisters of Charity,' and in permitting us to hold prayer-meetings in their houses. Judging, therefore, from the *past*, may we not take courage for the future, and press forward with renewed zeal and vigor in our labor of faith and love? By united effort, by harmony in action, and with a single eye to the honor and glory of God, may we not reasonably expect soon to reap a rich harvest? The Spirit of God is abroad in the land—Christians are being aroused to renewed exertion in Christian effort, and by hearty co-operation, and a firm reliance on Him who rules 'in the armies of heaven, and doeth his pleasure among the inhabitants of the earth,' we may confidently hope to come off more than conquerors, through him who has loved us and given himself for us.

"The number of male teachers employed during the past year was *fifteen*. The number of female teachers employed in the Sabbath-schools was *twenty-seven*. The number of ladies who kindly took part in the Sewing-school was *fifteen*. Total, 57.

"In *addition* to what I have reported, I may say that there are some 10 or 12 families who are decidedly with us—their children attending our schools alone."

# MISCELLANEOUS.

## SPEECH OF REV. E. E. ADAMS.

At the last anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION, held in this city, the Rev. E. E. ADAMS moved, as noticed in the June number of this Magazine, the following resolution, viz:

"*Resolved*, That the present condition of Papal Europe is such, as to demand of the American Protestant Churches the deepest sympathy and the most liberal aid."

In support of this resolution, he said:

"The sixteenth century occupies a broad page in the annals of time. It gave birth to modern philosophy in the thoughts of Lord Bacon, and to poetry in the genius of Shakspeare, not to speak of natural phenomena which attracted the gaze and alarmed the imagination of men, and added to the facts of science sources of important deductions. To say nothing of calamities which befell cities and nations, that century numbered among its achievements and events the conquest of the Turks; expeditions to Mexico, Peru, and the Indies, for dominion and for gold; the occupancy by Elizabeth of the British throne; the Council of Trent; the wars, power, and abdication of Charles V., Emperor of Germany; the massacre of St. Bartholomew's night; the origin of Jesuitism; and the assassination of Henry III.

It was a century of shadows and of splendors. Its achievements were grand, but awful—the offspring mostly of blindness and of might. The mind of Europe was like a youth who, feeling the first consciousness of strength, puts forth his energies, destroying without a purpose, like the fabled Polyphemus coming forth from his cavern, gigantic but visionless. But there was at least one exception. The Protestant Reformation sprang from the intellect and the heart—sprang from the light of the Bible and the love of God. Its germ appeared dimly in a previous age. It was watched and guarded by holy faith in solitude; it was watered by the tears and blood of martyrs; and when its vital forces were sufficiently concentrated, its sublime form arose, its branches spread abroad, its clusters hung out to the wonder of all and the rapture of many, to the rage of more, and for the healing of the world.

"I am aware that the sentiments of men differ, in relation to that event. It has been deprecated as a warfare against art, as unduly exalting reason, and giving too much significance and authority to the individual conscience; as fatal to devotion, and as loosing the grasp of the Church on the forms and forces of society.

"But those who know what is true liberty—who prefer intelligence to a dead mental calm—who would see the mind of the world awaking from the stagnancy of ages, and ripples and at length billows to break and toss its surface—who would have men redeemed from a spiritual machinery, which secures its ends by craft and by might, in violation of reason, faith, and natural affections—all such recognize in the Reformation a true philosophy, a patron of science and literature, a prompter of noble thought and bold inquiry, the moral magnanimity of toleration and religious freedom, the promoter of commerce, education, and invention, the consolidation of good government, and the best exhibition of religious charity. It gave its truths and its sympathies to man, irrespective of station and of race. It proclaimed conscience sacredly *free*. It declared the Bible to be THE BOOK OF CHRISTIANS, because THE BOOK OF GOD; faith and repentance the conditions of salvation; the atonement the only ground of acceptance with the Father; and a holy character indispensable to find entrance into heaven. It removed from the way to Calvary indulgences, the confessional, and the priesthood; and bade lost souls press to the loving, bleeding Christ.

"And now, if all these are truths—partly in the constitution of man, partly in the workings of Providence, and all in the word of God—Protestantism is a sublime, practical, glorious belief, but Romanism a *mistake* and a *lie*.

"If there be but *one God*, then Papacy is a falsehood; for where in ancient Rome thirty thousand heathen divinities were worshiped, are now supplicated and adored thirty thousand saints.

"If Christ is the *only* mediator between God and men, Romanism is false, for it has numberless canonized intercessors. If Christ is the head of the Church, the Papacy is a falsehood, for it places the Pope where Christ has placed himself. If we are saved by grace alone, Romanism is a falsehood, for it teaches that men can do *more* than the law of God requires. If the Bible is to Christians a sufficient rule of faith and practice, the Papacy is a lie; for it denies that truth, exalting councils and

traditions above the divine word. We are sure, then, that Papal Europe is under an enormous and fatal falsehood—not *primarily* in its governments and laws, in its commerce and social state, but in its religion, its spiritual life; and inasmuch as the *religions* of men give tone and direction to the whole history, that fatal influence is in the education, in the domestic relations, and in the enterprise of every country in Europe that bows to the rule of the Vatican.

"As a matter of actual fact, it *does* interfere with the authority and discipline of the household, binding the *wife* to all the results of devoteeism; *drawing* the children, under pretense of a liberal culture, into convents and nunneries; controling property; quenching the holiest affections, and cultivating the most vile; pressing out the manhood of the people by a process that commences with the earliest thought and desire of the child; and with all the constancy of law, following the soul through all its lifetime to the grave!

"Now, as Protestants, as free Christian persons, free in our religious faith and worship, free in our schools and in our civil privileges, we ought to be *unwilling* that the Reformation should not secure to Europe what it *might* do, and what in its first promise the nations did really expect. We should not be willing to see so many *millions* of intelligent beings, with such capabilities for liberty, for religious happiness, for national greatness, held spell-bound by a ghostly power, which blinds their conscience, shuts them from heaven's light, drags them to the confessional, immures them in convents, holding them to the dicta of a heartless priesthood, and binding them, stripped and starved, to the chariot-wheels of tyrants.

"We would see that enormous Papal lie rejected by the millions in the Old World, and hurled back upon its supporters. We would see the Bible in all the cottages and hovels of the *poorest* Romanist throughout Europe. We would see rising up in all its communes and villages such men as the Monods, as Malan, and Merle, uttering their strong arguments, giving out their burning appeals, and erecting their high historic standards, until the science, the learning, the art, the social manners, and the religion of Europe shall be *free* from the last mark of the 'Man of Sin.'

"And doubtless the evangelical Protestant churches of these United States owe to that continent the Christian agency that shall serve such a result. There was a time when, as a people, we were indebted to Europe for the development of our commercial power and for an example of enterprise in that direction, but now our masts are as lofty and our sails as broad as hers. Our prows march as boldly on the seas, and our keels as swiftly.

"We have borrowed a literature from Greece and Rome, from Germany and France; but we have paid it back in richer material, if not in better form. Science has sent its light to us from the Universities and Institutes of the continent, but we have returned it with new and marvelous adaptation.

"Rome has given us art; but our Greenough, and Crawford, and Powers have rivaled their masters under the sky of Italy.

"We have inherited some elements of government, and we have returned an example of self-rule, imperfect as it is, which, but for the force of precedent on uncultured mind, and the inwrought life of old systems, had long ago awakened the multitudes of Europe to her national existence, changing hereditary princes into the servants of the *people*.

"Those debts are therefore all paid; but we have *still* an obligation, higher and more solemn. It rests on our CHURCHES AND OURSELVES. It grows out of our Protestantism—our sacred and rich treasure. And whence, let us ask, sir, whence *came* our faith?

"Originally, indeed, from the fountain opened in the New Testament, but mediately through the Protestantism of Europe,—not alone from England, where the lessons of cruelty learned from the Church of Rome were too faithfully practiced, not only from Protestant Holland, but from Papal Germany, and France, and Italy. Their best spirits came to us from their estates and princely mansions, from their shops and

fields, from the prisons, from the grim axe, and hungry flame. They came with their noble lineage, their arts, intelligence, and purity of faith and manners, to become one with us, and surrender themselves to the destiny that might await our earliest national experiment.

"We owe to France especially our Protestant sympathies and truth, for the example of suffering and sublime faith of the Huguenots, who came to our land and helped to form and preserve our Christianity. And we are beginning to *pay* that debt in the 'Chapel' at the mouth of the Seine, and in the new one on the Rue de Berri, in Paris, which by this Society has been erected during the last year.

"We owe to Papal Europe such an influence and agency on our own account. We have made great pretensions before the world. We have held up our 'voluntary principle,' our separateness from State control, as desirable at least. We are bound, therefore, *to do* what we promise, to prove to Europe—Papal as well as Protestant Europe—the efficacy we assert for our system—to show the Roman Catholic church in Europe that we have a *vitality*, a moral force, an impelling love.

"We owe this also to ourselves, on account of the reflected *influence* on us in return. Thousands of Romish subjects come here every year. We ought to meet them with our Christianity before they set out for our shores, to give them some kind of *preparation* for dwelling and acting among us, for they do not understand us, when they reach here. We are bound, therefore, to do what we have virtually promised by our attitude before the world, and by our better opportunities for action and development. We shall not fulfill our mission, if we do not prove our principles to be communicative, and therefore vital.

"We are under obligations, also, to do this in order to be *consistent*. What is the *use* of Protestantism if it is to be *passive?* if it stand and look on while Popery keeps its mockery a-going? What is the value of Protestantism as a mere *belief*, if it be not *diffusion*—aggression? What good shall we accomplish by occasional outcry and expression of our faith—a spasmodic conviction? The only way to honor our principles, is to work them into the world's thoughts and belief—to give them *diffusion* and sway among men.

"We owe this influence to Papal Europe *emphatically*, on account of its present religious condition, and from the past history of Protestantism, and we owe it to her as we are bound to honor Christ and his Gospel.

"We now, through the AMERICAN AND FOREIGN CHRISTIAN UNION, offer to the churches of this land an opportunity to redeem these obligations. Will they improve it?

"There was a time when Christians gave *a thousand pounds* for a copy of the Holy Scriptures. Recently, some have given as much for a picture of the Virgin Mary. We have a work to do, and we can *do it*. Europe invites our action. She is wearied with the incubus of Jesuitism and the old Mother of Harlots. Mind is *outgrowing* the whole thing. Old systems are already death-stricken. They shall be thrown off. A true faith shall triumph. It shall force its way. It shall number its trophies. It shall shed its glory upon all ages and upon all lands; and in proportion as we fall into its range of purpose and of action, shall its glory descend upon us."

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL, TO THE 1st OF MAY, 1858.

MAINE.

| | |
|---|---|
| Brownville. Congregational Church, | $7 35 |
| " Methodist Episcopal Church, | 1 75 |
| Foxcroft. Baptist Church, | 4 10 |
| Monson. Congregational Church, | 3 75 |
| Bath. A Friend, | 10 00 |
| Portland. High-street Circle, by Dr. J. W. Chickering, | 67 00 |
| Bangor. 1st Parish Congregational Sabbath-school, per J. S. Kimball, to make Henry V. Emmons and Thomas S. Robie L. M.'s, | 62 90 |

NEW-HAMPSHIRE.

| | |
|---|---|
| Temple. Nathan Wheeler, | 3 00 |
| Hampstead. A Friend, to make John D. Ordway and Miss Clara A. Irving L. M.'s, | 70 00 |

Chester. Congregational Church, . . 6 00
Salem. Rev. William Page, . . . . 2 00

VERMONT.

St. Johnsbury. E. and T. Fairbanks & Co., to make Rev. William Bond, Erastus Fairbanks, and Thadeus Fairbanks L. D.'s, . . 300 00
Bennington. 1st Congregational Church, per John F. Robinson, Treasurer, 27 00
Brandon. Rev. J. L'heureux's people, . 10 00

MASSACHUSETTS.

East Abington. To make W. Reed a L. M., . 37 11
Hopkinton. Congregational Church, . 14 00
Taunton. Winslow Church, . . . . 9 39
Sudbury. Evangelical Congregational Ch., in full, to make Rev. Erastus Dickinson a L. M., . . 24 36
Wayland. Evangelical Congregational Ch., 8 27
Westborough. Evangelical Sabbath-school, for L. M., . . . . 40 66
Northborough. Evangelical Congregational Church, to make Samuel Lovejoy and Miss Rizpah W. Rice L. M.'s, . . 38 00
Springfield. W. C. G., . . . . 20 00
Boston. Old South Church, Mrs. Davis, . 10 00
Whately. 1st Congregational Church and Society, per Charles Hosmer, . 9 30
Great Barrington. 1st Congregational Church, to make its Sabbath-school and James Sedgewick L. M.'s, . . 78 84
Pittsfield. 1st Congregational Church, Mrs. Betsey D. Tracy, in full, to make herself a L. M., . . . . 20 00
" Collection, to make F. W. Pease and Henry G. Davis L. M.'s, . 84 93
Lawrence. Mrs. Sarah B. Chapin, in full, to make Laura Chapin a L. M., . 15 00

CONNECTICUT.

Hartford. North Congregational Church, by H. C. Ransom, . . . . 81 50
Manchester. P. H. Landfear, Esq, . . . 1 00
Southington. Rev. E. C. Jones' Congregation, 22 21
Naugatuck. Congregational Church and Society, per Rev. C. S. Sherman, 13 00
Suffield. 1st Congregational Church, . . 32 14
Glastenbury. A Friend, by Charles Hosmer, 3 00
Waterbury. W. W. Woodworth, . . 3 00

NEW-YORK.

Port Ewen. Rev. C. L. Van Dyck, in full of L. M. for David Van Dyck, M. D., of New-Paltz, . . 10 00
Middlefield Centre. Presbyterian Church, per Rev. M. Welton, . 4 00
Brooklyn. J. H. P., . . . . . 15 00
Brockport. Presbyterian Church, of which $5 for L. M. for Catherine Sutphin, and balance for a L. M. to be named, . . . . 30 00
Vienna. 1st Presbyterian Church, per George Hubbell, Treasurer, . . . 10 50
Clinton Gould Benedict, . . . . 5 00
Troy. Presbyterian Church, to make Silas K. Stow, Giles B. Kellogg, and Abner Loveland L. M.'s, . . . 100 00
Beekmantown. Presbyterian Church, per Joel Smith, Treasurer, . 10 00

NEW-JERSEY.

Bergen. Reformed Dutch Church, Rev. Dr. Taylor, . . . . . 50 00
Newark. S. S. Morris, Esq., . . . . 5 00
Cedarville. Old School Church, . . . 16 00
" New School Church, . . . 6 08
Fairton. New School Church, . . . 10 00
Belvidere. Old School Church, . . . 15 00
Craneville. Presbyterian Church, per Rev. H. Reed, . . . . 30 00
Jersey City. 1st Reformed Dutch Church, . 46 94

PENNSYLVANIA.

Philadelphia. A Lady, for Home, . . 5 00
Honesdale. Presbyterian Church, Rev. Thos. Skinner, Jun., pastor, . . 41 00
Cambridge. Female Tract Society of Waynesburg, for L. M., . . . 30 00

MARYLAND.

Baltimore. A Friend, . . . . . 1 00
" Rev. Mr. Dunning's Church, . 36 50
" R. C. Canferd and brother, . 10 00
" J. C. Brune's Presbyterian Ch., 10 00
" Dr. Morris' Church, . . . 4 50

KENTUCKY.

Elkton. Individuals, . . . . . 1 00
Bell's Chapel. C. N. Bell, . . . . 5 00
Hopkinsville. Individuals, . . . . 1 50
Greenville " . . . . . 2 00
South Carrolton, " . . . . . 2 05
Hartford. Two Jews, . . . . . 50
Louisville. Walnut-street Presbyterian Ch., which makes Benjamin F. Avery, Esq., a L. M., . . 37 83
" C. B. New, Esq., for the Industrial School, . . . . 50 00
" B. F. Avery, Esq., for benches, etc., 10 00
" Sehon Chapel, . . . . 25 58
" Associate Reformed Presbyterian Church, . . . . 8 28
" 4th Presbyterian Church, which makes Rev. Fount Le Roy Senour L. M., . . . . 30 00
" Shelby-street Methodist Episcopal Church, in part, . . 4 00
" Chesnut-street Presbyterian Ch., in part, . . . . . 41 45
" 150 Garments for the Mission.

ILLINOIS.

Pecatonica. Rev. P. B. Parry, . . . 1 00
Springfield. James Campbell, . . . 5 00

INDIANA.

Shiloh. Presbyterian Church, . . . 10 75
Franklin. Presbyterian Church, . . . 2 00
Marion. Presbyterian Church, . . . 5 75
Stylesville. Individuals, . . . . . 4 25
Greencastle. Friends, in part of L. M. for Professor Nutt, . . . 20 00
Indianapolis. A. Wood, . . . . . 5 00
" C. A. Ferguson, . . . . 1 00
Southport. Individuals, . . . . . 1 85
Hopewell. Old School Presbyterian Church, 13 00
Venice. David K. Dick, in full of L. M. for Mrs. M. Dick, . . . . 20 00
Spring Hill. Associate Reformed Presbyterian Church, . . . . 30 00
Richland. Bethesda Associate Reformed Presbyterian Congs., . . . 13 00

OHIO.

Monroeville. Presbyterian Church, in part for L. M. of Sabbath-school, 10 00
Youngstown. Presbyterian Church, to make Rev. F. H. Brown a L. M. . 30 00
Amherst. Congregational Church, addition towards L. M. for Rev. Thomas E. Monroe, . . . . . 5 70
Oberlin. Individuals, . . . . . 10 90
Cuyahoga Falls. Individuals, . . . . 9 00
Talmadge. Dr. D. Upson, in part L. M. for F. W. Upson, . . . . . 8 00
Middlebury. Congregational Church, addition towards L. M. for Rev. William Demprey, . . 3 00
Chatham. 1st Congregational Church, addition, . . . . . 1 81
Mansfield. Evangelical Lutheran Church, in part L. M. for Rev. Simon Fenner, . . . . . 5 00
" Old School Presbyterian Church, in part L. M. for Rev. J. R. Burgett, . . . . . 9 95
East Cleveland. Horace Ford, . . . 3 00
Dover. Congregational Church, . . . 6 75
Delaware. Baptist Church, . . . . 4 30
" William-street Methodist Episcopal Church, to make its Sabbath-school a L. M., . . 32 05
" Students, Ohio Wesleyan University, to make Rev. Professor E. Thompson, D. D., LL. D., a L. M., . . . . . 30 00

College Corner. Rev. P. Montfort and John Buck, each $5 for Louisville Mission, . . . 10 00
Springdale. Springfield Presbyterian Church of Hamilton County, in full of L. M., . . . . . 7 00
Concord. Presbyterian Church, in full of L. M. for James McConnell, . 16 00
Oxford. Daniel Corwin, . . . . . 5 00

MICHIGAN.

Centreville. Dutch Reformed Church, add., 2 00

ROME, ITALY.

Collections for the Chapel.

| | | | |
|---|---|---|---|
| John B. Coles, | $10 00 | Michael Scott, | 22 94 |
| Rev. R. Trail, | 2 50 | C. G. Taylor, | 5 00 |
| Mrs. C. W. King, | 50 00 | John Knight, | 15 00 |
| Mrs. Opdyke, | 5 00 | H. Fish, | 5 00 |
| Mrs. Smith, Mess. Bennett, and Wickes, | 20 00 | W. W. Boardman, | 3 72 |
| | | E. N. White, | 5 00 |
| | | R. Hudson, | 5 00 |
| James C. Kennedy, | 25 00 | Joseph Howland, | 100 00 |
| S. S. Osgood, | 5 00 | | |
| A. G. Rose, | 5 00 | In all, | $226 66 |
| C. B., | 2 50 | | |

PARIS, FRANCE.

Collections for the Chapel.

| | | | |
|---|---|---|---|
| T. N. Dale, | francs 5,000 | Stovert, Tinsomala & Co., | 757 |
| E. Cowdin, | 1,000 | | |
| Vogel & Co., | 1,000 | A Stoddard, | 504 |
| J. Deming, | 1,000 | Forth, Shrisby & Heartright, | 505 |
| H. Thornton, | 1,008 | | |
| Alex. Henry, | 2,507 | Schwabe & Chamberlin, | 1,010 |
| G. Fanshawe, | 126 | G. Wilde, | 504 |
| H. Goldstein, | 126 | W. S. Stell, | 254 |
| George T. Richards, | 500 | W. J. Fairchild, | 126 |
| J. Taylor, | 500 | Firth, Booth & Co., | 500 |
| Briet & Osborn, | 500 | Hutchinson, | 500 |
| J. J. Griffin, | 200 | Mrs. Langdon, | 500 |
| Samuel Colgate, | 100 | J. B. Murray, | 250 |
| E. Howland, | 500 | A. Molten, | 126 |
| Munroe & Co., | 150 | W. Endicott, Jun., | 500 |
| W. H. Aspinwall, | 2,500 | Poineer & Co., | 500 |
| Tapsico, | 25 | Mrs. Schneider, | 60 |
| Mrs. Moore, | 500 | S. B. Dyer, | 250 |
| Miss Hagerty, | 500 | Holister, | 126 |
| Miller, | 125 | C. C. North, | 500 |
| C. C. North, | 500 | Sumner & Montant, | 500 |
| Fabrigentle & Mann, | 100 | J. P. Crosby, | 500 |
| Dana, | 60 | H. Appold, | 300 |
| Joseph Howland, | 2,500 | E. C. Litchfield, | 250 |
| John Munroe, | 500 | Miss Wood, | 53 |
| N. Berry, | 500 | E. J. Woolsey, | 5,000 |
| Mrs. De Paw, | 500 | J. W. Wheeler, | 250 |
| Gregory, | 200 | B. Wilde, | 126 |
| Leo Dyer, | 100 | R. Henderson, | 500 |
| T. S. Young, | 100 | C. Bristed, | 500 |
| Mrs. Moulton, | 500 | Mrs. Constant, | 500 |
| J. Y. Mason, | 500 | G. Petrie, | 126 |
| A Friend, | 100 | J. J. Johnson, | 500 |
| A. S. Petrie, | 250 | A Friend, | 12 |
| Mrs. W. Langdon, | 100 | Dana, | 50 |
| Mrs. Jones, | francs 500 | T. S. Evans, | 500 |
| J. D. B. Curtiss, | 2,500 | | |
| H. Wood, | 1,000 | In all, | francs 47,016 |
| Green & Co., | 1,000 | Or | $8,866,55 |
| Ponscar & Co., | 1,000 | | |

## RECEIPTS FROM THE 1st OF MAY TO THE 1st OF JUNE.

MAINE.

Garland. Congregational Church, . . . $3 00
Dexter. Baptist Church, . . . . . 4 00
Guilford. Baptist Church, . . . . . 2 00

NEW-HAMPSHIRE.

Derry. First Congregational Church, . 5 75
Troy. Jos. Jones, in full of Mrs. Sophronia W. Jones' L. M., . . . . 5 00

VERMONT.

West Brattleboro. Congregational Church, . 7 13
Newbury. Balance, . . . . . 1 00

MASSACHUSETTS.

East Hampton. Hon. Samuel Willeston for the Paris Chapel, . . 25 00
West Boxford. Calvin E. Park, . . . . 3 60
West Hampton. R. W. Clark, . . . . . 2 00
Rutland. Willard Stone, . . . . . 5 00
Roxbury. Eliot Church, . . . . . 53 61
Boston. Old South Church, (balance,) . 2 00
Marblehead. A Friend, . . . . . 20 00
Lancaster. Evangelical Congregational Ch. in full, to make Rev. Franklin B. Doe L. M., . . . . . 14 44
Northborough. Nathaniel Fisher, Esq., 2d instalment towards L. M. of Mrs. B. D. Fisher, . . 10 00
Reading. Old South Church, . . . . 14 59
Lawrence. Lawrence-street Church Sabbath School, for Mission in Canada, 50 00
Southboro'. Pilgrim Church, . . . . . 16 44
Medway. E. F. Richardson, towards L. M. of Peter Adams, Esq., . . . . 5 00
Abington. First Congregational Church, to make Rev. Frederick R. Abbe a Life Member, . . . . . 41 16
Worcester. Old South Church, . . . . 17 00
North Brookfield. First Congregational Ch., 26 21
Marlboro'. Union Congregational Church, to make Wm. Stetson L. M., . 30 00
East Weymouth. Congregational Church, two friends, . . . . 8 00
Sippican. Congregational Society, per W. N. Ellis, M. D., . . . . . 16 00
Norton. L. M. Wheaton $10, Mrs. E. B. Wheaton $10, . . . . . 20 00
" Wheaton Female Seminary, to make Miss Mary E. Blain a L. M., . 33 52
" Children's Collection to make the Sabbath School a L. M., . . 33 00
Bernardston. Miss Martha L. Newcomb, to make Mrs. Jane N. Wright a Life Member, . . . . 30 00
Amherst. First Congregational Church, $5 of which from a Class of Young Ladies of the Sunday School, . 48 53
South Hadley. Congregational Church, to make Wm. M. Graves and Miss G. Sykes L. M.'s, . . 61 77

RHODE ISLAND.

Little Compton. Congregational Church, . 15 58
Providence. High-street Congregational Ch. and Society, per Wm. F. Elliot, 73 06

CONNECTICUT.

Farmington. 1st Congregational Church, Dr. Porter, . . . . . 19 26
New-Haven. South Congregational Church, per E. S. Minor, . . . 89 00
" Dr. N. B. Ives, . . . . . 10 00
" North Church, John A. Blake $10, James Brewster, C. S. Maltby, and Wells Southworth, each $5, others $111 81, 136 81
" College Church, in part, . . 37 00
" College-street Church, to make Everard Benjamin and W. S. Porter L. M.'s, . . . . 78 48
" 1st Congregational Church, . 337 20
" 3d Congregational Ch., in part, 94 62
South Britain. E. Seabie, . . . . . 10 00

NEW-YORK.

New-York City. H. M. Schieffelin, Esq. . . 35 00
" George D. Morgan, per E. J. Brown, for Paris, . . 50 00
" Fourteenth-street Presbyterian Church, . . . 302 71
" Mercer-street Church, . 619 60
New-Hackensack. Rev. C. Van Cleef, . . 2 00
Norwich Corners, . . . . . 3 26
Westmoreland. Congregational Church, . 8 56
Springfield. To make Rev. D. Van Valkenburg a L. M., . . . . 30 00

Paris Hill, . . . . . 5 81
Utica. Hon. Wm. J. Bacon, in full of his L. M., 10 00
" Broad-street Baptist Church, in part for Rev. T. O. Lincoln's L. M., . 13 25
Hammond. Presbyterian Church, . . . 2 00
Whitehall. In full for J. H. H. Park's L. D., 37 62
Buskirk's Bridge. Reformed Dutch Church, in part for Daniel Hilt's L. M., . . . . . 6 85
Hoosick Falls. In full for Rev. A. M. Beveridge's L. M., . . . . 11 37
St. Johnsville & Euchres Bush. Ref. Dutch Churches in part for Rev. Joseph Knieskern's L. M., . . . . 11 95
Newtown. Mrs. John Peebles, . . . . 5 00

NEW-JERSEY.

Lambertsville. Baptist Church, . . . 6 09
" Lecture in Hall, . . . . 5 00
Jersey City. Mrs. J. Liddell, . . . . 1 00
Morristown. Sarah Pruden, . . . . 1 55
New-Brunswick. John Stothoff, in full of his L. M., . . . . 12 00
Cedarville. New School Presbyterian Ch., 6 08
Paterson. Friend to the cause, . . . . 2 00
Newark. 2d Presbyterian Church, Dr. J. Few Smith, pastor, . . . . 71 88
Six Miles Run. Reformed Dutch Church, . 33 27

PENNSYLVANIA.

New Hope. Methodist Episcopal Church, . 2 00
Norristown. New School Presb. Ch., add., 1 00
Philadelphia. J. C. Farr, Esq., for the Paris Chapel, . . . 10 00
" Jas. Cameron, in full, to make his sister a L. M., . . . . 12 00
" Miss M. B. L., of the 11th Baptist Church, . . . 10 00

DELAWARE.

Wilmington. Hanover-street Church, New School Presb. Ch., in part, . 88 75
" Central New Sch'l Ch., in part, 29 60
Port Penn. Presbyterian Church, . 23 10
" Drawyers Presbyterian Church, 17 00

KENTUCKY.

Louisville. 1st Unitarian Congregational Ch., which makes Rev. John H. Heywood and Henry T. Wood, Esq., L. M.'s, . . . . . 62 50
" Walnut-street Christian Church, to make Rev. Elder D. P. Henderson a L. M., . . . . 43 90
" Chestnut-street Presbyterian Ch., add., . . . . . 48 25
" Shelby-street Methodist Episcopal Church, add., . . . . 1 00
Maysville. Methodist Episcopal Church, . 8 45
" Christian Church, . . . . 5 98
" Baptist Church, . . . . 12 00

ILLINOIS.

Lisbon. Congregational Church, add. towards L. M. for Rev. L. B. Lane, . . 11 00
Rockford. 2d Congregational Church, . 61 10
Galesburg. 1st Presbyterian Church, add., . 6 10
" 2d Presbyterian Church, which makes Rev. John W. Bailey a L. M., . . . . . 12 00

Quincy. Friends, per Rev. J. J. Marks, . . 10 00
——. Anonymous, . . . . . 1 00

INDIANA.

Venice. Collection in Church and from individuals, . . . . . 8 18
London. Collection in Church and from individuals, . . . . . 16 95
Mount Carmel. Andrew Bryant $15, Eliz'th Bryant $10, Mr. Cumback $1, . . . . . 26 00
Portland Mills. Mr. Spencer, . . . . 1 00
Spencer. Methodist Church and individuals, 6 15
Patriot. Rev. Mr. Sheldon, . . . . . 1 00
Bowling Green. Mr. Osborn $5, others $5, . 10 00
Carpenterville. Collection in Church and individuals, . . . 3 95
New-Albany. 1st Presbyterian Church, Silas C. Day, in full of his L. M., $20, others $29 50, . . 49 50

OHIO.

Mansfield. Associate Reformed Church, in part of L. M. for Rev. Dan'l Paul, 6 17
" Presbyterian Church, add. on L. M. for J. R. Burgett, . . 7 05
" Methodist Episcopal Church, . 0 46
" Congregational Church, Rachel Hickey's L. M. $5, A. L. Grimes' L. M. $10, J. P. Drennon's L. M. $5, A. T. Bates' L. M. $5, Benjamin Blymer, (by W. H. Blymer and Bro.,) L. M. $5, Thomas Smith $2, others $12 33, . 44 33
South Amherst. Add on L. M. of Rev. Thos. E. Monroe, . . . . 1 00
Camden. Union College, . . . . 2 62
Brownhelm. Congregational Church, . . 6 06
Elyria. Presbyterian Church, Heman Ely, Esq., for L. M. $5, T. L. Nelson for L. M. $5, H. C. Starr and others, in part to make the Sabbath School a L. M., $22 50, . . . . 32 50
Dover. Congregational Church, add., . . 1 00
Oberlin. Add. Prof. G. N. Allen, . . . 1 00
Cleveland. 1st Presbyterian Church, Hon. J. A. Foot $2, A. Stone, in full of L. M., $10, Mrs. S. Raymond $3, Dr. L. Wick $3, Levi Rawson $5, J. S. Converse $5, Reuben F. Smith $3, A. J. Holt $3, Hon. S. J. Andrews $3, others $13, . 50 00
Delaware. Sabbath School of 2d Presbyterian Church, to make itself a L. M., 30 00
" Lane Seminary Presbyterian Ch., add., . . . . . 8 00
Cincinnati. Church of the Messiah, in part, 13 40
" Fulton Church, . . . . 1 30

WISCONSIN.

Racine. Bequest by Master Edward Bryan, 1 00

ROME, ITALY.

Collections for April.

| | | | |
|---|---|---|---|
| J. Mosier, | $50 00 | M. L. S., | 2 50 |
| Mrs. Alex. Hudson, | 2 00 | Dr. H. C. N., | 2 50 |
| Mrs. E. L. B., | 5 00 | L. Terry, | 10 00 |
| Anonymous, | 12 33 | | |

In all, $84 33

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